A

BOORE OF CHRISTIAN EXercise appertaining to RESOLVTION, that is, shewing how that we should resolve our selves to become Christians in deed: by R.P.

Perused by EDM. BVNNY.

Heb. 13. 8.

Jesu Christ yesterday, to day, and the same for ever.

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1596.

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TO THE MOST REVEREND FATHER IN GOD, HIS VERY GOOD Lord and Patron, EDWIN, by *the providence of God, Archbishop of Yorke, Primate of England, and Metropolitan, &c.*

MAY it pleaſe your Grace to underſtand, that whereas at the firſt by a friend of mine, and after by mine owne experience, I perceived, that the booke inſuing was willingly read by diuers, for the perſwaſiō that it hath to godlines of life, which notwithſtanding in manie points was corruptly ſet downe: I thought good in the end, to get the ſame publiſhed again in ſom better maner, than now it is comforth among them: that ſo the good that the reading thereof might otherwiſe, might carrie no hurt or danger withall, ſo far as by me might be preuented. For this cauſe I [illegible] the paines, both to purge it of certain points that carried

either ſome manifeſt error, or elſe ſome other inconvenience with them: and to join another ſhort treatiſe withal, to exhort thoſe that are not yet perſuaded, to join with us likewiſe in the truth of religion. For ſo to accept of our adverſaries labors ſo much as is good, may I truſt, bring to paſſe with ſome fewe of them, that themſelves will better perceive, that wherin they ſhall do wel, they may looke to be as readily incouraged by us, as, when they do ill, to be admoniſhed, or reprehended either, as the caſe doth require: & others likewiſe of their welwillers (who yet notwithſtanding in this varie from them, that they ſtande more indifferent in the cauſe of religion, and mean not otherwiſe to perſiſt in their opinions, but ſo far as they thinke they have reaſon for them) may ſo be the rather induced to aſſure themſelves (as the truth indeed is) that wherein they have ſufficient warrant for the points that they ſtand on, they are not in anie wiſe miſliked by us, but onely for thoſe, wherein they have no ſufficient ground work to bear them out. I was alſo verie glad, both that ſom of them had taken paines in that kinde of labor: and that others of their profeſſion were ſom times occupied in reading of ſuch. For

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whereas by their bookes that are of the Controverſies, the readers of them that are before ſmitted with that kinde of infectiō, are oft times therby the more intangled in their errors, & more kindled likewiſe with inordinate heate, againſt all thoſe that more ſincerely holde the Chriſtian faith: by this kinde of labor it may fall out, that comming thereby to the fear of God, though but after a corrupter maner, yet therin may they poſſiblie finde a readie waie, firſt to drawe them ſomewhat on, to a better adviſement of their waies; and then after that to eſpie their woonted errors likewiſe, and to joine with us in the truth of religion. In which courſe the better to help them, I have added this other treatiſe withal; ſo to bring before their eies, how the caſe for that matter doth ſtand betwixt us, and how little cauſe there is for them ſo much to be afraid of our profeſſion, as ſome have borne them in hand that they ought: truſting withal, that as they do alreadie agree with us in manie points of great importance: ſo they can be content to condiſcend unto us in the reſt likewiſe, if it may appeer unto them, that in ſo doing they ſhall do none otherwiſe than as of conſcience, and dutie they ought.

Both which bookes when I thought to have presented unto your Grace, I was for a time staied by this, for that I thought them not a Present worthie ynough, in respect of my labours therein. But when I did more deepely consider, that I might very well hope of better acceptance, than the strict woorthines of the thing should deserve, I was then fullie resolved to be so bolde as to present your Grace with them, such as they be: and for whatsoeuer wanteth, either in them, or me, to rest in the good assurance that I have, that your Grace will notwithstanding of your owne inclination in good part take them. As also I take it, that I am by good reason induced so to do, both for that the dignitie of your place in the Church of God among us, and mine owne speciall dutie besides, doth of right require it, & much more than it, if mine abilitie might accordingly serve: and the nature of the matter in one principall point is such, as that by a certaine kinde of necessitie it leaderh me thereunto. For whereas it may be the perswasion of some, that no such worke as is at the first so corrupt in it selfe, should be brought foorth to light by any of us (though neuer so warilie we purged it before) wherein notwithstanding

ding there bee manie good reasons to ground upon, for those that are otherwise minded: hence is it, that your Graces censure, especiallie heere in these parts, is of mee and others of the same jurisdiction, especially to bee regarded for the place that God hath given you among us. In which kinde of labor, as *Castalion* first, then also master *Rogers* have done verie well, in that little booke of *Kempicius*, that is called the Imitation of Christ, leaving out the corruption of it, and taking only that which was sound: so hath *Iohn Baptist Fikler* been very bold in wresting that which another had written so well, of the power of the magistrate over his subjects, and the dutie of subjects to him againe, altogither to the establishing of the Popes supremacie, and to animate their own confederates against their godly & lawfull princes; changing nothing else (to speak of) but those verie titles, and otherwise using the other matter, method, & stile. Nevertheles as the former of these examples shew us, how such likewise may rightly be used: so the other things may admonish those that woulde mislike to have their oversights so holpen, that they had neede as much to go about to excuse their own fellowes, as to impugn

anie others therefore, that use their freedome more moderately. As for my selfe, having used my libertie so easily as I have done, altering no more than need required, and dooing the same in quiet maner without anie griefe against the author, whosoever it were, or disgrace to his dooings (so much as might be, not betraieng the truth) I am the lesse carefull (under the protection of your Graces censure) either of the censure, or assaults of others, that are more led by affection than reason. To bee short, whereas the former of these two books calleth men from the love of the world; and the latter likewise doth call men from their woonted errors unto the truth: in both these respects, I thought your Grace would so much the rather accept of them. For having had so long experience of the world as you have verie likelihood teacheth, that needes you must growe more and more from the love thereof: and it is sufficiently knowen unto all, that having found this mercie your selfe, to be delivered from the former ignorance, and to be brought to the knowledge of the truth, you have in like sort (in this long course that God hath given you) much called on others to do the like. These bookes therefore

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this, first to shew thee what it was as it is set forth by the author himself: and then what is done thereunto by me, that so I might get it published to all. As it is set forth by the author himselfe, if we consider the substance of it, surely it was well woorth the labour (a few points onelie excepted) and much of it of good perswasion to godlines of life. But if we consider the forme, or maner of it, therein maiest thou find, that it was needfull for me, before-hand to admonish thee of these fewe things. First that throughout the whole book the author hath used, in those Scriptures that he alleageth, the vulgar translation that was before in common use with them: and some speciall words precisely, such as before they have taken upon them to observe, and therin still to dissent from us. The vulgar translation is known wel inough, so that I need to say nothing of it. Those speciall wordes that precisely he useth, are, Our Lord, when it is more agreeable to the text to saie, the Lord: Iustice, for righteousnes: penance, for repentance: merit for good workes, or the service of God: and a few others.

Then also in divers parts of the booke there were mingled in withal, certain opinions & doctrines of their own profession,

sion, most of them such as are manifest corruptions, & som of them no more but over venturous: & certaine places alleaged out of others, little appertaining to the matter, or els more coldly handling the matter propounded, than that well they could match with the residue that are in the Treatise to that purpose alleaged. In this manner came it into my hands: & so it is yet extant among them. Now concerning my doings therin, first for the substance of it, because it is much of it good, I have so far not only conceived liking of it my self: but also have don my best indevor, thus to publish it unto all; that so many as wil may take to themselves the benefit of it. In which kinde of argument though many others in these our daies have don very commendablie likewise: yet I do specially cõmend this unto thee, the rather for that it proceedeth from those, that otherwise are for diverse points, the greatest adversaries that wee have in the cause of religion. And whereas inordinate contention is not onely unseemely for the Church of God, but also hurtful to the cause of religiõ, a speciall point of wisdom it is when God hath bestowed any good gift on any of us all, that others should so esteem thereof, as that they make the same a mean

...tion is don ...e since, ...st in the ...bstance ...hich is ap...oved.

mean to moderate the bitternes of their affections towards all those, that gladlie would live peaceably with al, so much as they might: as also on the other side it is very cleere, that those will not (so far as the cause of religion it selfe doth permit them) may have just occasiō to be ashamed; & therby to finde our what kind of spirit it is that doth lead thē. So the substance of the book is such, as that a mind that is wel disposed, may with one, & the self-same labor, gather out of it both lessons of godlines unto it selfe: and that which may somwhat occasion some better agreement among certain of us, with such of them I meane, as stand more indifferent, & are cōtent to dissent no further from us, than of conscience they thinke that they ought. The former of which wil yeeld us this fruit, that we shal addresse our selves to do, in some good measure, our service to God: the other, that we shall do it with a quieter conscience, our selves desirous to be at peace with al, so far as cōveniently may be obtained. On the other side likewise, because I found the maner & forme so far foorth out of order, as I have declared, therefore did I indevor my selfe to helpe it a little as need required. But as touching the translation that they use, I have altogether

This is the forme or maner of it, which is amended.

togither let them alone therwith: partly to cõdiscend so far unto them, as to suffer themselves in such case to use what translation they wil, & with good will to heare them therin: & partly for that divers points of the matter were so grounded therupon, that the translatiõ might not be amended, unles the matter were altered likewise. So far foorth therefore as there was no manifest error taken in withall, I have left it wholly unto them: though otherwise it might ofttimes be amẽded. For which caus also I did the rather omit to meddle with the quotatiõs to alledge the verse of the chapter withall, bicause that in distinguishing of the verses we disagree somtimes: & forbearing to obtrude ours unto them, unles I thought they would take it in good part, have forborne likewise to use theirs, for that we finde it not so agreeable to the truth it selfe. As for those speciall words of theirs, that the author so precisely useth, I have used my libertie therin, sometimes letting them stand as they are, & sometimes altering them, when they were abused, or otherwise the case did require. Those other points of their proper opinions, wherein we dissent from them, & they (no doubt) from the truth it self, I have cleane left out: and some

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thoſe venturous points beſides; togither with certaine of thoſe places likewiſe, which he hath alledged out of others that did not ſo much appertaine to the matter that he had in hande, or not ſo effectually touched the ſame, as himſelf otherwiſe hath done. The former of which I therefore left out, for that neither my ſelfe coulde allow to leave any ſuch as (to my knowledge) might be any hurt, or elſe but occaſion of ſtumbling to others: neither could I ſo have gotten it foorth to the vſe of all, carrieng ſtil ſuch corruptiō with it. And this have I don ſo much the rather, for that moſt of thoſe things ſeem rather to be added by ſome that had the peruſing of the booke, before it might be allowed among them to come to the print, than by the proper author therof: they do ſo little oft-times agree with the argument that there he hath in hande, nor with the manner of handling of it. As for example, in the firſt part of the book and third chapter, ſetting down the end of mans life, which he ſaith is the ſervice of God, eight or nine times in that Chapter is joined withall the gaining of heaven: which notwithſtanding is not agreeable to the maner of the authors handling of that point, as it may appeere in the whole

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discourse there, and namely by his place of Zacharie in the beginning of the thirde, and by his division in the beginning of the fourth Chapter, where notwithstanding the gaining of heaven is verie odly put in againe. The other sort likewise I thought good to leave foorth, for that being impertinent, they might discredit som part of the rest, or else but weaker than the rest, might so let down the affections againe which were stirred up before by the other. And truly the spirit in these dais doth proceed a great deale more effectually, both in doctrine and exhortation, than it did in the daies of divers of those that were heere alleaged. Wherein, if there shall be anie that shal thinke, either on the one side, that I have put out too much, or on the other, that I have put out too little, neither am I desirous to overrule their judgements, nor very careful to maintain mine own, if any shal com with better matter: contenting my selfe onely with this, that I have don what seemed to me to be most expedient to the glorie of God, & to the benefit of his people heer: as also I have sometimes interlaced a word or two, the better to open the Authors meaning, or to make the sense more ful. And so without any further defence of my dooings

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erin, now (gentle Reader) I send thee
er to the booke it selfe: where if thou
alt bestow a little paines (though it be
o more, but once with advisement to
ad it over) I doubt not, but that thou
lt confesse thy labour to be well besto-
ed. Which when thou shalt finde, then
escending to the author of it, seeing
imselfe desireth to be holpen by thy
raiers, thou shalt do well, both to thank
God for him for this which is done, and
o solicite him with thy praiers, on be-
alfe of him and the rest, that it would
lease him to give them a further know-
edge of the truth in Christ, so far as his
wisedome hath thought expedient, to
he setting foorth of his own glorie, and
o the salvation of those that are his.
And God give us all (so many as do ap-
ertaine to his kingdome) his grace in
hat measure, that both we may agree
ogither in the truth of religion, and al-
ogither imploy our selves in his service
heer, in peace and quietnes one with a-
nother: And so I bid thee hartily fare-
well. At Bolton-Percie, in the An-
cientie or liberties of York,
the 9. of Iulie,
1584.

Thy hartie wel-willer in Christ.

EDMVND GRINDAL

THE BOOKE OF

Christian exercise, appertaining to resolution.

The first part.

THE CONTENTS OF

the first part of this Booke, touching the helps of resolution to serve God.

THE I. CHAPTER.

Of the end and parts of this booke with a necessarie advertisement to the Reader.

How necessarie a thing it is for a man to resolue to leaue vanities, and to serue God.

What argument the divell useth to draw men from this resolution.

How wilfull ignorance doth increase, and not excuse sin.

What mind a man should have that would read this treatise.

THE II. CHAPTER.

How necessarie it is to enter into earnest consideration and meditation of our estate; wherein is declared:

That inconsideration herein is a great enemie to resolution.

What inconveniences grow thereby.

The

The nature, and commoditie of consideration.

Of the exact maner of meditating the particulars of religion in the fathers of olde, and the fashion of beleeving in grosse at this day.

THE III. CHAPTER.

Of the end (in generall) why man was created, and placed in this world; wherein is handled:

How due consideration of this end helpeth a man to judge of himselfe.

What minde a man should have to creatures.

The lamentable condition of the world by want of this due consideration.

And the mischiefe thereof at the last day.

THE IIII. CHAPTER.

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How exactly both these parts are to be exercised.

The description of a Christian life.

The lamentable condition of our negligence herein.

The care and diligence of many of the fathers touching the same.

The

The remedies that they vsed, for the one part: and what monuments of pietie they left behind, touching the other.

The indifferent estates of good & evill men: as well presently, and as the day of death: as in the life to come.

THE V. CHAPTER.

Of the seuere account that we must yeeld to God, wherein is declared:

A principall point of wisedome in an accountant, for viewing of the state of his account before hand.

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The sharpe speeches of our Sauior against sinners.

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The sudden comming of them both.

The demands in our accounts, at the general iudgement.

The circumstances of horror and dread before, at, and after the same.

What a treasure a good conscience will then be.

The pitifull case of the damned.

How

How easily the dangers of those matters may be prevented in due time.

THE VI. CHAPTER. 6

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Gods infinite hatred to sinners.

The reasons why God hateth them.

That they are enimies to God and to themselves.

How God punisheth sinners: and of the bitter speeches in scripture against sinners.

Of the seaven miseries and losses which come by sinne.

The obstinacie of sinners in this age.

Two principall causes of sin.

Of the danger to live in sin.

How necessarie it is to feare.

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Another consideration for the further justifieng of Gods judgements, and declaration of our demerit, taken from the majestie of God and his benefits toward us: wherein is shewed:

A contemplation of the maiestie of God and of his benefits.

Of the ſeverall uſes of Sacraments.

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Our intolerable contempt and ingratitude againſt ſo great a maieſtie and benefactor.

Of great cauſes we have to love God beſide his benefits.

How he requireth nothing of us but gratitude.

That it reſteth in due reſolution to ſerve him.

An exhortation to this gratitude, with a ſhort praier for a penitent ſinner in this caſe.

THE VIII. CHAPTER.

Of what opinion and feeling we ſhall be, touching theſe matters at the the time of our death, wherein is expreſſed:

The induration of ſome harts, kept from reſolution by worldly reſpects.

Of the matters of terrour, paine and miſerie, that principally moleſt a man at his death.

A contemplation of the terror, ſpeech, or cogitation of a ſinner at the hower of death.

Of divers apparitions and viſions to the juſt, and to the wicked lieng a dieng.

How all theſe miſeries may be prevented.

THE

THE IX. CHAPTER.
Of the paines appointed for sinne after this life, and of two sorts of them, wherein is declared:
How God useth the motive of threats to induce men to resolution,
Of the everlasting pain in hell, reserved for the damned, and common to all that are there.
Of the two parts thereof: that is, paine sensible, and paine of losse.
Vehement conjectures touching the severitie of those paines.
Of the severall names of hel in divers tongs.
Of the particular paines for particular offenders, peculiar in qualitie and quantitie to the sins of ech offender.
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THE X. CHAPTER.
Of the rewards, benefits, and commodities provided for Gods servants, wherein is declared:
How God is the best pay-maister.
Of his infinite magnificence.
The nature, greatnes, and value of his rewards.
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Of two parts of felicitie in heaven.
A contemplation of the commodities of the said two felicities joined togither.
The honor whereunto a Christian man is

borne by baptisme.
An admonition against security in this life.

The second part.

The contents of the second part of this booke, touching impediments of Resolution.

THE I. CHAPTER.

1 Of the first impediment: which is the difficultie, that many thinke to be in vertuous life, wherein is declared:

Nine speciall privileges and helps, wherewith the vertuous are aided above the wicked.

1 The force of Gods grace for easing of vertuous life, against all temptations.

2 Of what force love is herein. And how a man may know, whether he have love towards God, or no.

3 Of a peculiar light of understanding pertaining to the just.

4 Of internall consolation of minde.

5 Of the quiet of a good conscience in the just.

6 Of hope in God which the vertuous have. And that the hope of the wicked, is indeed no hope, but meere presumption.

7 Of freedome of soule and bodie, which the vertuous have.

8 Of the peace of mind in the vertuous towards God, their neighbors, and themselves.

9 *Of the expectation of the reward, that the vertuous have.*

Of the comfort that holy men have, after their conversion: And how the best men have had greatest conflicts therein.

Of S. Austens conversion, and fower annotations thereupon.

THE II. CHAPTER.

Of the second impediment: which is tribulation; wherin are handled fower speciall points:

1 *First, that it is an ordinarie meanes of salvation to suffer some tribulation.*

2 *Secondly, that there be thirteene speciall considerations of Gods purpose, in sending afflictions to his servants: which are laid downe and declared in particular.*

3 *Thirdly, what speciall considerations of comfort a man may have in tribulation.*

4 *Fourthly, what is required at mans hands in tribulation.*

THE III. CHAPTER.

Of the third impediment: which is, love of the world; which is drawen to six points:

1 *First, how, and in what sence the world and commodities thereof are vanities: and of three generall points of worldly vanities.*

2 *Secondly, how wordly commodities are meere deceits.*

3 *Thirdly, how the same are pricking thorns.*

4 *Fourthly, how the same are miserie and affliction.*

5 *Fifily, how they strangle a man: with a description of the world.*

6 *Sixtly, how a man might avoid the danger therof, and use the commodities therof to his own benefit.*

THE IIII. CHAPTER.

Of the fourth impediment: which is, too much presuming of Gods mercie, wherin is declared:

That prolonging of our iniquities, in hope of Gods mercie, is to build our sinnes on Gods backe.

Of the two feet of our Lord: that is, mercie and truth.

Of two dangers of sinners: and how Gods goodnes helpeth not them that presevere in sin.

Whether Gods mercy be greater than his justice.

The description of true feare.

Of servile feare, and of the feare of children: and how servile feare is profitable for sinners.

THE V. CHAPTER.

Of the fift impediment: which is, delay of resolution upon hope to do it better, or with more ease afterward, wherein a declaration is made:

Of seven special reasons, why the divell moveth

veth us to delay: and of six principall causes, which make our conversion harder by delay.

How hard it is to repent in old-age, for him that is not accustomed to some hardnes before: and what charge a man draweth to himselfe by delay.

That the example of the theefe saved on the crosse, is no warrant to such as defer their conversion.

Of divers reasons, why conversion made at the last hower is sufficient.

THE VI. CHAPTER.

Of three other impediments: that is, sloth, negligence, and hardnes of hart, wherein is declared:

The fower effects of sloth: and the meanes how to remoove them.

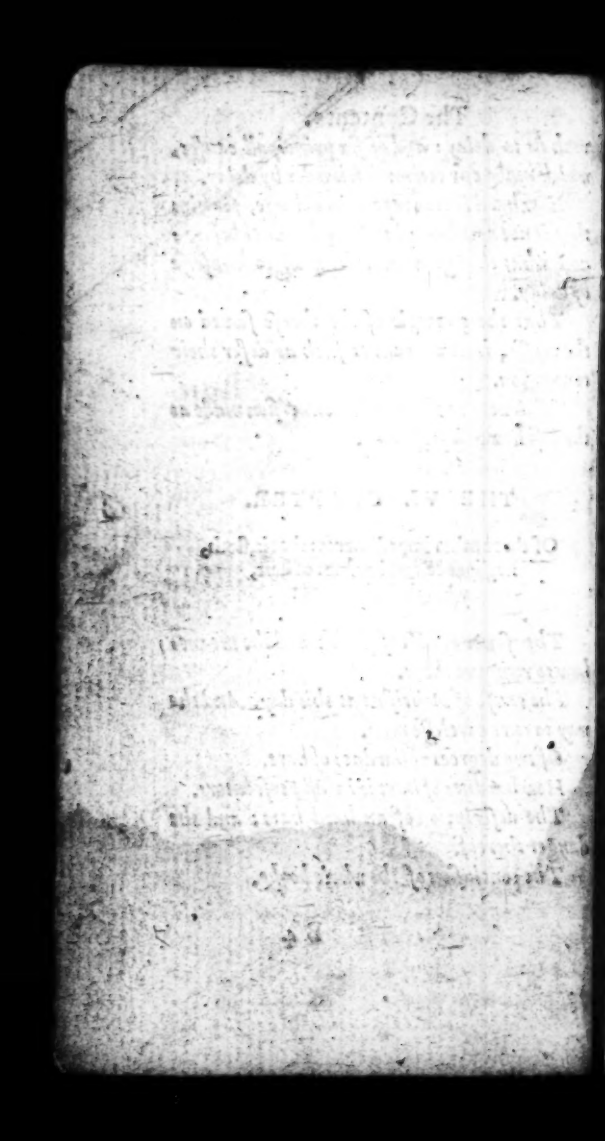
The cause of Atheisme at this day. And the way to cure careless men.

Of two degrees of hardnes of hart.

How hardnes of hart is in all persecutors.

The description of an hard hart: and the danger thereof.

The conclusion of the whole booke.



THE FIRST PART of this Booke.

CHAP. I.

Of the end and parts of this Booke, with a neceſſarie aduertiſement to the Reader.

THIS firſt booke hath for his proper end, to perſuade a Chriſtian by name to become a true Chriſtian in deed, at the leaſt, in reſoluion of minde. *The end of this booke.*

And for that there bee two principall things neceſſarie to this effect: therfore this firſt booke ſhall be divided into two parts. In the firſt ſhall be declared important reaſons and ſtrong perſuaſions, to provoke a man to this reſolution: In the ſecond ſhall be refuted all the impediments, which our ſpirituall enimies (the fleſh, the world, and the divell) are wont to lay for the ſtopping of the ſame, knowing very well, that of this reſolution dependeth all our whole ſervice of God. For he that never reſolveth himſelf to do well, and to leave the dangerous ſtate of ſinne wherein he liveth, is farre *Two parts of this booke.*

The necessity of resolution. off frō ever doing the same. But he that somtime resolveth to do it, although by frailtie hee performeth it not at that time: yet is that resolution much acceptable before God, and his mind the readier to returne after to the like resolution againe, and by the grace of God, to put it manfully in execution. But hee that wilfully resisteth the good motions of the holie Ghost, and uncurteously contemneth his Lord, knocking at the doore of his conscience, greatly provoketh the indignatiō of God against him, and commonly groweth harder & harder daily, untill he be given over into a reprobate sense, which is the next doore to damnation it selfe.

Acts.7.

Apoc.13.

Rom.1.

An advertisement.

2 One thing therfore I must advertise the Reader before I go any further, that hee take great heed of a certaine principall deceit of our ghostlie adversarie, whereby hee draweth many millions of souls into hel daily: which is, to fear and terrifie them from hearing or reading any thing contrarie to their present humor or resolution. As for example, an usurer from reading books of restitution: a leacherer, from reading discourses against that sin: a worldling from reading spirituall books or treatises of devotion.

And

And he useth commonly this argument to them for his purpose: Thou seest how thou art not yet resolved to leave this trade of life, wherin thou art: & therfore the reading of these books wil but troble and afflict thy conscience, and cast thee into sorrow and melancholie, and therfore read them not at all. This I say is a cunning sleight of Satan, wherby he leadeth many blindfolded to perdition: even as a Faulkner carrieth manie hawks quietly being hooded, which otherwise he could not do, if they had the use of their sight. *The divels argument.*

3 If ignorance did excuse sinne, then this might be some refuge for them that would live wickedlie: but this kinde of ignorance (being voluntarie and wilfull) increaseth greatly both the sinne, and the sinners evill estate. For of this man the holie Ghost speaketh in great disdaine, *Noluit intelligere ut bene ageret*: He would not underwande to do well. And againe, *Quia tu scientiam repulisti, repellam te*: For that thou hast rejected knowledge, I will reject thee. And of the same men in another place the same holie Ghost saith: *They do lead their dayes in pleasure, and in a moment go down into hell, which saie to God, Go from us, we will not* *Wilfull ignorance increaseth sin.* Psal. 35. Ose. 4. Job. 21.

have

have the knowledge of thy waies. Let everie man therfore beware of this deceit, and bee content at the leaſt to reade good bookes, to frequent deuout companie, & other like good meanes of his amendement, albeit he were not yet reſolued to follow the ſame: yea although he ſhould finde ſome griefe & repugnance in himſelfe to do it. For theſe things can neuer do him hurt, but may do him very much good: & it may be that the very contrarietie and repugnance which he beareth in frequenting theſe things againſt his inclination, may moove the mercifull Lord, which ſeeth his hard caſe, to give him the victorie over himſelf in the end, and to ſend him much more comfort in the ſame, than before he had diſlike. For he can eaſily do it, onely by altering our taſte with a little drop of his holy grace, and ſo make thoſe things moſt ſweete and pleaſant, which before taſted both bitter and unſavorie.

4 Wherefore as I would hartily wiſh everie Chriſtian ſoule, that commeth to reade theſe conſiderations following, ſhould come with an indifferent minde laid down wholy into Gods hand, to reſolve and do, as it ſhould pleaſe his holie ſpirit to moove him unto, although it were

were to the losse of all worldly pleasures whatsoever (which resignation is * absolutely necessarie to everie one that desireth to be saved) so, if some cannot presently win that indifferencie to themselves, yet would I counsell them in anie case to conquer their mindes to so much patience, as to go through to the end of this booke, & to see what may be said at least to the matter, although it be without resolution to follow the same. For I doubt nor, but God may so pearse these mens harts before they com to the end, as their minds may be altered, and they yeeld themselves unto the humble and sweet service of their Lord & savior, and that the angels in heaven may rejoice & triumph of their regaining, as of sheepe most dangerously lost before.

B.
* Needful is, both unto our true serving of God; and to assure our owne consciences of our effectuall calling in Christ: but not to procure salvation unto us; the merit whereof is altogether to be sought in IESVS CHRIST. Luk. 15.

CHAP. II.

How necessarie it is to enter into earnest consideration and meditation of our estate.

THE Prophet Ieremie after a long cõplaint of the miseries of his time, fallen upon the Iewes by reason of their sins, uttereth the cause thereof in these words; *All the earth is fallen into utter desolation, for that there is no man which considereth deepely in his hart:* Signifieng here-

Jerem. 12.

by,

by, that if the Iewes would have entred into deepe and earnest consideration of their lives & state before that great desolation fel upon them, they might have escaped the same, as the Niniyits did by the fore-warning of Jonas: albeit the sword was now drawne, and the hand of God stretched out, within forty daies to destroie them. So important a thing is this consideration. In figure whereof, all beasts in old time, which did not ruminate, or chew their cud, were accounted uncleane by the Law of Moses: as no doubt, but that soule in the sight of God must needes be, which resolveth not in hart, nor cheweth in often meditation of minde, the things required at hir hands in this life.

onas 3.

evit. 11. eut. 14.

2. For of want of this consideration & due meditation, all the foule errors of the world are committed, & many thousand christians do find themselves within the very gates of hell, before they mistrust any such matter towards them, being carried through the vale of this life blindfolded with the veile of negligence and inconsideration, as beasts to the slaughter-house, and never suffered to see their owne danger, untill it be too late to remedie the same.

3 For this cause the holie Scripture doth recommend unto us most carefully, this exercise of meditation, and diligent consideration of our duties, to deliuer us thereby from the perill, which inconsideration leadeth us unto,

4 Moses having delivered to the people his embassage from God, touching al particulars of the law, addeth this clause also from God, as most necessarie: *These words must remain in thy hart, thou shalt meditate upon them, both at home and abroad, when thou goest to bed, and when thou risest againe in the morning.* And againe, in another place: *Teach your children these things, that they may meditate in their harts upon them.* The like commandement was given by God himselfe to Josua, at his first election to governe the people: to wit, that he should meditate upon the law of Moses both day and night, to the end he might keepe & perform the things written therein. And God addeth presently the commoditie he should reape therof. *For then* (saith he) *shalt thou direct thy way aright, & shalt understand the same.* Signifieng, that without this meditation a man goeth both amisse and also blindly, not knowing himselfe whither. Deut. 6. Deut. 11. Josua 1.

5 S. Paule having described unto his scholer

.Tim.4. scholer Timothie, the perfect dutie of a prelate, addeth this advertisement in the end: *Hæc meditare:* Meditate, ponder & consider upon this. And finally whensoever the holie scripture describeth a wise, happy, or iust man (for all these are one in scripture, for that justice is onely true wisedome and felicitie) one cheefe point is this: *He will meditate upon the law of God both day and night.* And for examples in the Scriprure, how good men did use to meditate in times past, I might heere reckon up great store, as that of Isaac, who went foorth into the fields towards night to meditate: also that of Ezechias the king, who (as the scripture saith) did * meditate like a dove, that is in silence, with his hart onely, without noise of words. But above all other the example of holy David is singular heerin, who everie where almost, maketh mention of his continual exercise in meditation, saieng to God: *I did meditate upon thy cōmandements which I loved.* And again: *I will meditate upon thee in the mornings.* And again: *O Lord how have I loved thy law? It is my meditation al the day long.* And with what fervor & vehemēcy he useth to make these his meditations, hee sheweth when hee saith of himself: *My hart did wax hot with-*

Psal.1. Prov.15. Eccl.14. Gen.24. Isal.38. *Or mourne, or it was in the way of growing or lamentation.* Psal.118. Psal.62. Psal.118. Psal.38.

in

in me, and fire did kindle in my meditations.

6 This is recorded by the holie Ghost of these ancient good men, to confound us which are Christians, who being far more bound to fervor than they, by reason of the greter benefits we have received: yet do we live so lazily (for the most part of us) as we never almost enter into the meditation & earnest consideration of Gods lawes and commandements: of the mysteries of our faith: of the life, and death of our Saviour: or of our dutie towards him: and much lesse do we make it our daily studie & cogitation, as those holy kings did, notwithstanding al their great busines in the common-wealth.

7 Who is there of us now adais, which maketh the lawes & cõmandements or justificatiõs of God (as the scripture termeth thẽ) his daily meditations, as king David did? Neither only in the day time did he this, but also by night in his hart, as in another place he testifieth of himself. How many of us do passe over whol daies & monothes without ever entring into these meditations? Nay, God grant there be not manie Christians in the world, which know not what these meditations do meane. We beleeve in grosse the mysteries of our Christian faith, as grosse

Pſal. 118.

Pſal. 76.

Beleef in grosse.

that

that there is an hel: an heaven: a reward for vertue: a punishment for vice: a judgment to come: an account to be made: and the like: but for that we chew them not well by deepe consideration, and do not digest them well in our harts, by the heat of meditation, they help us little to good life, no more thã a preservative put in a mans pocket can help his health.

Marvellous effects of inconsideration.

8 What man in the world would adventure so easilie upon sin (as commonly men do, which drinke it up as easily as beasts drinke water) if he did consider in particular the great danger, & losse of grace, the losse of Gods favor, & purchasing his eternall wrath, also the death of Gods owne son sustained for sin: the inestimable torments of hell for the everlasting punishment of the same? Which albeit everie Christian in sum doth beleeve, yet bicause the most part do never consider them with due circumstances in their harts: therfore they are not mooved with the same, but do beare the knowledge thereof locked up in their brests, without any sense or feeling: even as a man casteth fire about him in a flint stone without heate, or perfumes in a pomander without smel, except the one be beaten, and the other be chafed.

9 And

9 And now to come neere our matter (which we mean to handle in this book) what man living would not resolve himselfe throughly to serve God in deed, & to leave all vanities of the world, if he did consider as he should do, the waighty reasons he hath to moove him thereinto: the reward he shall receive for it, and his infinite danger if he do it not? But bicause (as I have said) scarce one among a thousand doth enter into these considerations, or if he do, it is with lesse attention, or conscience, than so great a matter requireth: heerof it cõmeth, that so many men perish daily, and so few are saved, for that, by lacke of consideration they never resolve themselves to live as they should do, and as the vocation of a Christiã man requireth. So that we may also complain with holie Jeremie, alledged in the beginning, that our earth also of Christianitie is brought to desolation, for that men do not deeply consider in their harts. Jer. 12.

10 Consideration is the key which openeth the dore to the closet of our hart where all our bookes of accounts do lie. It is the looking glasse, or rather the verie eie of our soule, whereby she seeth hir selfe, & looketh into all hir whole estates hir *The vertue of consideration.*

hir riches, hir good gifts, hir defects, hir safetie, hir danger, hir waie she walketh in, hir pace she holdeth: and finally, the place and end which she draweth unto. And without this consideration, she runneth on blindlie into a thousand brakes and briers, stumbling at everie step into some one inconvenience or other, and continually in perill of some great and deadly mischiefe. And it is a woonderful matter to thinke, that in other busines of this life, men both see and confesse, that nothing can be either begun, prosecuted or wel ended without consideration, and yet in this great busines of the kingdom of heaven, no man almost useth or thinketh the same necessarie.

A fit similitude.

11 If a man had to make a journie but from England to Constantinople, albeit he had made the same once or twise before, yet would he not passe it over without great & often consideration: especially, whether he were right & in the way or no; what pase he held, how neere he were to his waies end, and the like. And thinkest thou (my deer brother) to passe from earth to heaven, & that, by so many hils and dales, and dangerous places never passed by thee before, & this without anie consideration at all? Thou art deceived

deceived if thou thinkeſt ſo, for this jorney hath far more neede of conſideration than that, being much more ſubject to by-paths and dangers, everie pleaſure of this world, everie luſt, everie diſſolute thought, every alluring ſight, and tempting ſound, everie divell upon the earth, or inſtrument of his (which are infinite) being a theefe, and lieng in wait to ſpoil thee, and to deſtroy thee upon this way towards heaven.

12 Wherfore I would give couſel to everie wiſe paſſenger, to looke well about him, and at leaſtwiſe once a daie, to enter into conſideration of his eſtate, and of the eſtate of his treaſure which he carieth with him, in a brickle veſſell, as S. Paul affirmeth, I meane his ſoule, which may aſſoone be loſt by inconſideration, as the ſmalleſt and niceſt jewel in this world, as partly ſhall appeer by that which heereafter I have written for the helpe of this conſideration, whereof both I my ſelfe and all other Chriſtians do ſtande in ſo great neede in reſpect of our acceptable ſervice to GOD. For ſurely if my ſoule, or anie other did conſider attentively but a fewe things of manie which ſhe knoweth to be true: ſhe could not but ſpeedily reforme her-

2. Cor. 4.

ſelfe,

selfe, with infinite mislike and detestation on of hir former course. As for example
Deut. 6. Luke 1. if she cõsidered thoroughly that hir only comming into this life was to attend to the service of God, and that she notwithstanding attendeth onelie, or the most part, to the vanities of the world
Matt. 12. that she must give account at the last day of everie idle word, and yet that she maketh none account, not onely of words, but also of evil deeds: that no for-
1. Cor. 5. Eph. 5. nicator, no adulterer, no usurer, no covetous or unclean person shal enioie the kingdome of heaven, as the Scripture saith, and yet she thinketh to go thither
Gen. 6. Gen. 19, living in the same vices: that one onelie sin hath been sufficient to damne manie thousands togither, and yet she being
Matt. 7. loaden with manie, thinketh to escape: that the way to heaven is hard, strait & painfull, by the affirmation of God himselfe, and yet she thinketh to go in, living in pleasures, & delites of the world, that al holie saints that ever were (as the Apostles and mother of Christ hir-selfe,
Acts 1. 1. Cor. 4. 2. Cor. 4. 6. 11. 12. 1. Cor. 9. Phil. 3. with all good men since) chose to themselves to live an austere life (in painfull labor, profitable to others, fasting, praieng, punishing their bodies, & the like) and for all this lived in feare and trembling

bling of the judgements of God, and she attending to none of these things, but following hir pastimes, maketh no doubt of hir owne estate: If (I say) my soule or any other did in deed & in earnest consider these things, or the least part of a thousand more that might be considered, and which our Christian faith doth teach us to be true: she would not wander (as the most part of Christian soules do) in such desperate perill thorough want of consideration. 1. Cor. 2.

13 What maketh theeves to seem mad unto wisemen, that seeing so many hanged daily for theft before their eies, will yet notwithstanding steale againe: but lacke of consideration? And the verie same cause maketh the wisest men of the world to seem verie fooles, & woorse than frantikes unto God & good men, that knowing the vanities of the world, and the danger of sinfull life, do follow so much the one, and feare so little the other. If a law were made by the authoritie of man, that whosoever should adventure to drinke wine, should without delay hold his hand but halfe an hower in the fire, or in boyling lead, for a punishment: I think many would forbeare wine, albeit naturallie they loved the same: *A comparison.* Matt. 7. Luk. 12. Rom. 2. 1. Cor. 1. 2. 3. Gal. 3.

same: and yet a law being made by the eternall majestie of God, that whosoeuer committeth sin, shall boile everlastingly in the fire of hell without ease or end; manie one for lacke of consideration, commit sin, with as little feare, as they do eate or drinke.

The conclusion of this Chapter.

14 To conclude therfore, consideration is a most necessarie thing to be taken in hande, especially in these our daies wherein vanity hath so much prevailed with the most, as it seemeth to be true wisdome, and the contrarie therof, to be meer follie, and contemptible simplicitie. But I doubt not by the assistance of God, and helpe of consideration, to discover in that which followeth, the error of this matter unto the discreet Reader, which is not wilfully blinded, or obstinately given over unto the captivitie of his Ghostlie enimie (for some such men there be:) of whom God saith as it were pitieng and lamenting their case. *They* Esa. 28. *have made a league with death, and a covenant with hell it selfe:* that is, they will not come out of the danger wherin they be, but will headlong cast themselves into everlasting perdition, rather than by consideration of their estate, recover to themselves eternall life and glorie, from which

which deadly obstinacie the Lord of his mercie deliver us all, that belong unto him.

CHAP. III.

Of the end for which man was created, and placed in this world.

NOw then in the name of Almightie God, and with the assistance of his holy spirit, let the Christian man or woman desirous of salvation, first of all consider attentively, as a good marchant factor is woont to do, when he is arrived in a strange country, or as a captain sent by his prince to some great exploit is accustomed when he cōmeth to the place appointed: that is, to thinke for what cause he came thither, why he was sent, to what end, what to attempt, what to prosecute, what to perform, what shall be expected & required at his hands upon his return by him that sent him thither. For these cogitations (no doubt) shall stir him up to attend to that which he came for, & not to imploy himselfe in impertinent affairs. The like (I say) would I have a christian to cōsider & to aske of himself, why and to what end was he created of God, & sent hither into this world, what

The finall end. Deut. 6. Iosu. 22. Gen. 14. Luke 1.

to do, wherin to bestow his daies, he shal find for no other cause or end, but onely to serve God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophesied by Zacharie before: *That we being delivered from the hands of our enimies might serve him in holines and righteousnes all the daies of our life.*

The first consequence.

2 Of this it followeth first, that seeing the end and finall cause of our being in this world, is to serve God in this life, that whatsoever we do, or endevor, or bestowe our time in, either contrarie, or impertinent to this ende, which is onely to the service of God, though it were to gaine all the kingdoms of the earth: yet is it meere vanitie, follie, and lost labor, and will turne us one daie to grise, repentance and confusion, for that it is not the matter for which we came into this life, or of which we shall be asked account at the last day, except it be to receive judgement for the same.

The second consequence.

3 Secondly, it followeth of the premisses, that seeing our onely end and busines in this world, is to serve God, and that all other earthlie creatures are put heere to serve us to that end: we should (for our parts) be indifferent to all these crea-

creatures, as to riches or povertie, to helth or sicknes, to honor or contempt: and we should desire onely so much, or little of the same, as were best for us to our said end that we intend: that is, to the service of God: for whosoever desireth or seeketh these creatures more than this, runneth from his end for the which he came hither.

4 By this now may a careful Christian take some scantling of his owne estate with God, and make a conjecture whether he be in the right way or no. For if he attend onely or principally to this end, for which he was sent hither, that is to serve God, if his cares, cogitations, studies, endevors, labors, talk, and other his actions, run upon this matter, and that he careth no more for other creatures, as honor, riches, learning, and the like: then they are necessarie unto him for this end, which he pretendeth: if his daies and life (I say) be spent in this studie of the service of God, then is hee doubtles a most happie & blessed man, and shall at length attaine to the kingdom of God.

5 But if he find himselfe in a contrarie case, that is not to attend to this matter for which onely he was sent hither, not

to have in his hart and studie the service of God, but rather some other vanitie of the world, as promotion, wealth, pleasure, sumptuous apparell, gorgious buildings, beutie, or any other thing els that pertaineth not to this end: if he spend his time (I saie) about these trifles, having his cares & cogitations, his talke & delight, more in them than about the other great busines for which he was sent: then is he in a perilous course, leading directly to perdition, except he alter and change the same. For most certaine it is, that whosoever shal not attend unto the service he came for, shall never attain to the reward promised to that service.

6 And because the most part of the world not onely of infidels, but also of Christians do amisse in this point, and do not attend to this thing for which they were onely created and sent hither: thence it is that Christ & his holy saints have alwaies spoken so hardly of the small number that are in state of salvation even amongst Christians, and have uttered some speeches which seeme verie rigorous to flesh & blood, and scarce true, albeit they must be fulfilled: as, that *It is easier for a camell to go through a needles eie, than for a rich man to enter into heaven.*

luk. 13. 23.

matt. 19. luke. 10.

The

The reason of which faieng (and manie mo) standeth in this, that a rich man or worldling attending to heape riches, cannot attend to do that which he eam for into this world, and consequently never attaine heaven, except God work a miracle, and so cause him to contemn his riches, and to vse them onely to the service of God: as sometimes he doth, and we have a rare example in the Gospell of Zacheus, who being a verie rich man, presently uppon the entering of Christ into his house, & much more into his hart by faith, gave halfe his goods unto the poore, and offered withall, that whomsoever he had injuried, to him he would make fower-times so much restitution. Luk. 19.

7 But heerby now may be seene the lamentable state of manie thousande Christians in the world, which are so far off from bestowing their whole time and travell in the service of God, as they never almost thinke of the same, or, if they do, it is with verie little care or attention. Good Lord, how manie men and women bee there in the worlde, which bearing the name of Christians, scarce spend one howr of fower & twentie in the service of God! How manie *The lamentable state of men of the world.*

do beat their brains about worldly matters: and how few are troubled with this care! How many find time to eat, drink, sleepe, disport, decke & paint themselves out to the world; and yet have no time to bestow in this greatest busines of all other! How manie spende over whole daies, weeks, moneths, and yeers in hauking, hunting, and other pastimes, without making account of this matter! What shall become of these people? What will they saie at the day of judgement? What excuse will they have?

A comparison.

8 If the merchant factor (which I spake of before) after many yeeres spent beyond the seas, returning home to give accounts to his maister, should yeeld a reckoning of so much time spent in singing, so much in dauncing, so much in courting, and the like: who would not laugh at his accounts? But being further asked by his maister, what time he bestowed on his merchandise which he sent him for; if he should answer: None at all, nor that he ever thought or studied upon that matter: who would not thinke him woorthie of all shame and punishment? And surely with much more shame and confusion shall they stand at the day of judgement, who being

ing placed heere to ſo great a buſines, as is the ſervice of almightie God, have notwithſtanding neglected the ſame, beſtowing their ſtudies, labors, and cogitations in the vaine trifles of this world: which is as much from the purpoſe, as if men being placed in a courſe to run at a golden game of infinit price, they ſhould leave their marke, and ſome ſtep aſide after flies, or feathers in the aire: and ſome other ſtand ſtill gathering up the dung of the ground. And how were theſe men woorthie (trowe you) to receive ſo great a reward as was propoſed to them?

9 Wherfore (deere Chriſtian) if thou be wiſe conſider thy caſe while thou haſt time, follow the Apoſtles counſell, examin thy owne works, and waies, and deceive not thy ſelfe. Yet maiſt thou have grace to reforme thy ſelfe, becauſe the day-time of life yet remaineth: the dreadfull night of death will overtake thee ſhortly when there will be no more time of reformation. What will all thy labor and toile in procuring of worldlie wealth, profit or comfort thee at that hower, when it ſhall be ſaid to thee, as Chriſt ſaid to thy like in the Goſpell, when hee was now come to the top of his

Gal. 6.

Joh. 9.

Luke 12. worldlie felicitie? *Thou foole, this night shall they take awaie thy soule, and then who shall have the things, which thou hast got-ten togither?* Beleeve me (deere brother) for I tell thee no untruth, one hower bestowed in the service of GOD, will more comfort thee at that time, than an hundred yeeres bestowed in advancing thy self and thy house in the world. And if thou mightest feele now the case wherin thy poore hart shall be then, for omitting of this thing, which it should most have thought upon: thou wouldest take from thy sleepe, and from thy meat also, to recompence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one provideth for a mischief while time serveth: but the other, when it is too late.

10 Resolve thy selfe therefore good Christian while thou hast time. Resolve thy selfe without delaie, to take in hand presently and to applie for the time to come, the great and weighty busines for which thou wast sent hither: which one-lie indeed is weightie & of importance: and all others are meere trifles and vanities, but onely so far forth as they concerne this. Beleeve not the world, which

for

for running awrie in this point, is detested by thy Saviour: and everie friende thereof, pronounced an enimie to him by his Apostle. Saie at length unto thy Savior, I do confesse unto thee, O Lord, I do confesse and cannot denie, that I have not hitherto attended to the thing for which I was created, redeemed, and placed heere by thee: I do see mine error, I cannot dissemble my greevous fault: and I do thank thee ten thousand times, that thou hast given me the grace to see it, while I may yet by thy grace amende it: which by thy holie grace I mean to do, and without delay to alter my course: beseeching thy divine majestie, that as thou hast given me this light of understanding to see my danger, and this good motion to reforme the same: so thou wilt continue towards me thy blessed assistance, for performance of the same, to thy honor and my soules health, Amen. Joh. 7. 2. 1. Joh. 2. A praier

CHAP. III.

Of the end of man in particular: & of two special things required at his hands in this life.

HAving spoken of the ende of man in generall in the former Chapter, and shewed that it is to serve God, it see-

meth convenient (for that the matter is of great and singular importance) to treat somwhat more in particular, wherin this service of God doth consist: that thereby a Christian may judge of himselfe, whether he performe the same or no: and consequently whether he do the things for which he was sent into this world.

two parts of our end in this life.

2 First therefore it is to be understood, that the whole service which God requireth at a Christian mans hands in this life consisteth in two things: the one to flie evill: and the other to do good. And albeit these two things were required of us also before the comming of Christ (as appeereth by David, whose commandement is generall: *Decline from evill, and do good:* and by Esay the prophet whose words are: *Leave to do perversly, and learne to do well.*) Yet much more particularly, and with far greater reason are they demanded at the hands of Christian people, who by the death and passion of their redeemer, do receive grace and force to be able in some measure to performe these two things, which the law did not give, albeit it commanded the same.

Psal. 36.

Esai. 3.

3 But now wee being redeemed by Christ,

Christ, and receiving from him not onely the renewing of the same commandement, for the performance of these two things, but also force and abilitie by his grace, whereby we are made somewhat able to do the same: we remaine more bound thereto in reason and dutie than before, for that this was the fruit and effect of Christ his holie passion, as S. Peter saith: *That we being dead to sinne, should live unto righteousnes.* Or as S. Paul more plainly declareth the same when he saith: *The grace of God our Savior hath appeered to all men, instructing us to this end, that we renouncing all wickednes, and worldlie desires, should live soberly, justly, and godlie in this world.*

1.Pet.2.

Titus 2.

4 These two things then are the service of God, for which we were sent into this world: the one to resist sinne: the other to follow good works. In respect of the first we are called soldiers, and our life a warfare upon the earth: for that as soldiers do alwaies lie in wait to resist their enimies, so ought we to resist sinne and the temptations thereof. And in respect of the second, we are called laborers, stewards, farmers, and the like, for that as these men attend diligentlie to their gaine and increase of substance

Two parts of the service of God.
Joh.7.
2.Cor.10.
1.Tim.1.
2.Tim.2.
Phil.1.
Heb.10. and 12.
Matt.9.10.
20.
Luk.10.
1.Tim.5.
Psal.125.
Matt.25.

in

in this life: so should we do good works, to the glorie of God, and benefit of others heer in this life.

5 These therefore are two speciall points which a Christian man shoulde meditate upon: two speciall exercises wherein he shoulde be occupied: two speciall legs wherupon he must walke in the service of God: & finally, two wings wherby he must flie and mount up unto a Christian life. And whosoever wanteth either of these, though he had the other, yet can he not ascend to any true godlines, no more than a bird can flie lacking one of hir wings. I saie that neither innocencie is sufficient without good works: nor good works anie thing available, where innocencie from sin is not. The latter is evident by the people of Israel, whose sacrifices, oblations, prayers, and other good works commended and commanded by God himselfe, were oftentimes abhominable to God: for that the doers therof lived in sin & wickednes, as at large the prophet Esaie declareth. The former also is made apparant by the parable of the foolish virgins, who, albeit they were innocent frō sin, yet bicause they gave not attendance, they were shut out of the doores.

And

And at the last day of judgement Christ shal say to the damned, Bicause you clothed me not, fed me nor, and did not other deedes of charitie appointed to your vocation: therfore go you to everlasting fire, &c. Both these points then are necessarie to a Christian to the service of God: and so necessarie as one without the other availeth not, as I have saide. And touching the first, which is resisting of sin, we are willed to do it even unto death, and with the losse of our blood (if it were need) and in divers places of Scripture, the holie Ghost willeth us most diligently to prepare our selves to resist the divel manfully, which tempteth us to sin: and this resistance ought to be made in such perfect maner as we yeeld not wittingly and willingly to anie sin whatsoever; either in worke, worde, or consent of hart, insomuch that whosoever shoulde give secret consent of minde to the performance of a sin, if he had time, place, and abilitie hereunto, is condemned by the holie Scripture in that sin, even as if he had cõmitted the same now in act. And touching the second which is good works, we are willed to do the abundantly, diligently, joyfully, & incessantly, for so saith the Scripture:

How we ought to resist sin.
Heb. 12.
Ephes. 5.
Jacob. 4.
1. Pet. 5.
Matt. 5.
Exod. 12.
Deut. 5.
How we must do good works.

What-

Whatsoever thy hand can do, do it instantly. And againe, *Walke worthie of God, fructifieing in everie good worke.* And again, S. Paul saith: *Let us do good workes unto all men.* And again in the very same place, *Let us never leave off to do good, for the time wil come when we shal reape without ende.* And in another place he willeth us, *To be stable, immoveable, and abundant in good works, knowing that our labor shall not be unprofitable.*

6 By this it may be seene (deere brother) what a perfect creature is a good Christian, that is, as, S. Paul describeth him: *The hand work of God, and creature of Christ to good works, wherin he hath prepared that he should walke.* It appeereth (I saie) what an exact life the true life of a christian is: which is a continuall resistance of all sin, both in thought, word, & deed, and a performance or exercise of all good works, that possiblie he can devise to do. What an angelicall life is this? Nay more than angelicall, for that angels being now placed in their glorie, have neither temptation of sin to resist, nor can do any worke (as we may) for to increase their further glorie.

7 If Christians did live according to this their dutie, that is, in doing all good that they might, and never consenting

to

to evill: what neede there almoſt anie temporall lawes? What a goodly common wealth were chriſtianitie? Who wil not marvel at the rare examples of manie good forefathers of ours, wherein ſuch ſimplicitie, ſuch truth, ſuch conſcience, ſuch almeſdeeds, ſuch ſinceritie, ſuch vertue, ſuch religion and devotion, is reported to have been? The cauſe was for that they ſtudied upon theſe two points of a chriſtian mans dutie, and labored for the performance therof, every man as God gave him grace. And we becauſe we looke not into theſe matters, are become as looſe and wicked in life, as ever the Gentiles or Infidels were. And yet is God the ſame God ſtill, and will accept at our handes no other account, than he did of thoſe foreſathers of ours, for the performance of theſe two parts of our dutie towardes him. What then ſhall become of us, which do not live in anie part as they did? And to enter yet ſomwhat more into the particular conſideration of theſe things, who is there now a daies amongſt common Chriſtians (for no doubt there be in ſecret many ſervants of God which do it) but of thoſe which beare the name of Chriſtians and moſt ſtur abroade in the

world,

world, who is there (I saie) that taketh anie paine about the first point, that is touching the resisting of the concupiscence of sin? Which concupiscence, or naturall motion of sin, remaining in us, as a remnant of our naturall maladie in ppnishment of the sin of our first father Adam, is left in us now after baptisme, *ad agonem*, that is to strive withall, and to resist. But alas how many be there which do resist (as they should) these evill motions of concupiscence? Who doth ever examine his conscience of the same? Who doth not yeeld commonly cõsent of hart, to everie motion that commeth with pleasure: of covetousnes, of anger, of revenge, of pride, of ambition, and (above all) of lecherie, & other filthy sins of the flesh, knowing notwithstanding (by the protestation of our savior Christ himselfe) that everie such consent of hart, is as much in substance of sin, as the act, & maketh the soule guiltie of eternall damnation.

8 It is a woonderfull matter to consider, and able to make a man astonied to thinke, what great care, feare, diligence, & labor, good men in old time did take about this matter of resisting sin, & how litle we take now. Job the just, having

lesse

lesse cause to feare than we, saith of himselfe: *I did feare all my doings (O Lord) considering that thou dost not pardon such as offend thee.* But the good king David, which had now tasted Gods heavie hande for consenting to sin before, sheweth himselfe yet more carefull and fearful in the matter, when he saith: *I did meditate in the night time together with my hart, and it was my whole exercise, & I did brush or sweepe mine owne spirit within me.* What a diligent examination of his cõscience, thoughts and cogitations was this in a king? And al this was for the avoiding and resisting of sin: as also it was in S. Paul, who examined his owne conscience so narrowly, and resisted al temptations with such diligence, and attention, as he could pronounce of himselfe, that to his knowledge he was in his ministerie guiltie of nothing: albeit he doth confesse in an other place, that he had most vile and strong temptations of the flesh laide upon him of the Divell by Gods appointment. Yet by the grace of Christ he resisted and overcame all. For the better performaunce whereof, it is likely that he used also these externall helpes and remedies of true fasting, earnest praieng, diligent watching, and

Job. 9.

Psal. 76.

1. Cor. 4.

2. Cor. 12.

and severe chastising of his bodie by continuall and most painfull labor in his vocation, wherof he maketh mention in his writings. As also all godlie men (by his example) have used the like helpes since, for the better resisting of sinfull temptations when need required, & the like. Whereof I could heere recite great store of examples out of the holie fathers: which would make a man to wonder, and affraid also (if he were not past feare) to see what extreme paine, & diligence those first Christians took, in watching everie little sleight of the divell, and in resisting everie little temptation or cogitation of sin: whereas we never thinke of the matter, nor make account either of cogitation, consent of hart, word, or work: but do yeeld to all, whatsoever our concupiscence mooveth us unto, do swallow down every hooke laid us by the diuel: and most greedily do devour every poisoned pleasant bait which is offered by the enimie for the destruction of our soules: and thus much about resisting of sin.

1.Cor.6. and 11. 1.Tim.1. 2.Cor.9.

Remedies used by the ancient fathers for resisting of sin.

How much we faile in doing good workes.

9 But now touching the second point which is continuall exercising of our selves in good works, it is evident in it selfe, that we utterly faile (for the most part

part of us) in the same I have shewed before how we are in scripture commanded to do them, without ceasing, & most diligently whiles we have time of day to do them in: for as Christ saith: *The night will come when no man shall worke anie more.* I might also shew how certain of our forefathers the saints of God, were most diligent and carefull in doing good works in their daies, even as the husbandman is carefull to cast seede into the ground whiles faire weather lasteth, & the merchant to laie out his money whiles the good market endureth. They knew the time wold not last long which they had to worke in: and therfore they bestirred themselves whiles opportunitie served: they never ceased, but came from one good worke to another, well knowing what they did, and how good and acceptable service it was unto God.

Joh. 6.

Gal. 6. Phil. 2.

10 If there were nothing else to proove their wonderful care & diligence heerin: yet the infinite * monuments of their almsdeeds, yet extant to the world are sufficient testimonies of the same: and very ill uses: yet even then also were they sometimes sufficient testimonies of a great care to do well (so far as their knowledge served them) in so many as did not wilfully erre, but were desirous to know the truth, and to do accordingly. And [illegible] may also those be (in such a sense) examples to [illegible]

B.

* Although many such things were done to superstitious [illegible]

to

to wit, the infinit churches builded, and indued with great and abundant maintenance for the ministers of the same: so manie schooles, colleges, universities: so manie bridges, highwaies and publike commodities. Which charitable deeds (and a thousand mo both private and publike, secret and open, which I cannot report) came out of the purses of our good ancestors: who oftentimes not onely gave of their abundance, but also saved from their own mouthes, and bestowed it upon deedes of charitie, to the glory of God, and benefit of others. Whereas wee are so far off from giving away our necessaries, as we will not bestow our verie superfluities: but will imploy them rather upon hauks and dogs, and other bruit beasts, and somtimes also upon much viler uses, than to the reliefe of our poore brethren.

11 Alas (deer brother) to what a carelesse and senseleſſe estate are we come, touching our owne salvation and damnation? Saint Paule crieth out unto us; *Worke your owne salvation with feare and trembling:* and yet no man for that maketh account thereof. Saint Peter warneth us gravely and earnestly; *Brethren, make your great care to make your vocation and election*

election sure by good workes: and yet who (almost) will thinke upon them? Christ himselfe thundreth in these words, *I tell you, make your selves friends (in this world) of unjust mammon, that when you faile they may receive you into eternall tabernacles.* Luk.16. And yet for all that we are not mooved heerwithall: so dead we are, and lumpish to all goodnes.

12 If God did exhort us to good deeds for his owne commoditie, or for any gain that he is to take therby: yet in reason we ought to pleasure him therin, seeing we have received al from his onely liberality before. But seeing he asketh it at our hands for no need of his owne, but only for our gaine, & to pay us home again with advantage: it is more reason we shoulde harken unto him. If a common honest man upon earth should invite us to do a thing, promising us of his honestie a sufficient reward, we woulde beleeve him: but God making infinite promises unto us in scripture of eternall reward to our wel doing (as that we shal eate with him, drinke with him, raigne with him, possesse heaven with him, and the like) can not moove us notwithstanding to the workes of charitie. But bicause those forefathers of ours were Luk.22. Matt.13. Rom.8. Apoc.20.

were mooved heerewithall, as having harts of softer mettall than ours are of, therefore they brought forth such abundant fruit as I have shewed.

13 Of all this then that I have said, the godly Christian may gather, first the lamentable estate of the worlde at this day, when amongst the small number of those which beare the name of Christians, so manie are like to perish for not performing of these two principall points of their vocation. Secondlie, he may gather the cause of the infinite difference of reward for good and evill in the life to come, which some men will seeme to marvell at: but indeed is most just & reasonable, considering the great diversitie of life in good and evill men whiles they are in this worlde. For the good man doth not onely endevor to avoid sin: but also by resisting the same, daily and hourly increaseth in the favor of God. The loose man by yeelding consent to his concupiscence, doth not only loose the favor of God, but also doubleth sin upon sin without number. The good man, besides avoiding sin, doth infinite good works, at the leastwise in desire and hart, where greater abilitie serveth not. But the wicked man neither in

The different state of a good & evill man at the day of death.

hart or deed doth any good at all, but rather seeketh in place thereof to do hurt. The good man imploieth all his mind, hart, words, and hands to the service of God, and of his servants for his sake. But the wicked man bendeth al his force and powers both of bodie & mind, to the service of vanities, the world and his flesh. Insomuch, that as the good man encreaseth hourly in the service of God, to which is due increase of grace, and glorie in heaven: so the evill from time to time, in thought, word or deed, or in all at once, heapeth up sin & damnation upon himselfe, to which is due vengeance, and increase of torments in hell: and in this contrarie course they passe over their lives for twentie, thirty, or fortie yeeres, and so come to die. And is it not reason now, that seeing there is so great diversitie in their estates: there should be as great or more diversitie also, in their rewards? Especially seeing God is a great God, and rewardeth smal things with great wages, either of everlasting glory, or everlasting pain. Thirdly and lastly, the diligent and carefull Christian may gather of this, what great cause he hath to put in practise the godlie counsell of Saint Paul, which is,

Gal. 6. *That every man should prove and examine his owne works.* And so be able to judge of himselfe, in what case he standeth: and if upon this examination he finde himselfe awrie, to thanke God of so great a benefite, as is the revealing of his danger, whiles yet there is time and place to amend. No doubt many perish dailie by Gods justice in their owne grosse ignorance: who if they had received this speciall favour, as to see the pit before they fell in, it may be they would have escaped the same. Vse Gods mercie to thy gain then (gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not led a true Christian life: resolve thy selfe to begin now, and cast not away wilfully that precious soul of thine, which Christ hath bought so deerely, & which he is most readie to save, and to indue with grace and eternall glorie, if thou wouldest yeeld the same into his hands, and be content to direct thy life according to his most holy, easie, and sweete commandements.

CHAP.

CHAP. V.

Of the severe account that we must yeeld to God of the matters aforesaid.

A principall point of wisdome in a servant.

AMongst other points of a prudent servant this is to be esteemed one principall, to consider in everie thing committed to his charge, what account shall be demanded touching the same: also what maner of man his master is: whether gentle, or rigorous, milde or sterne, carelesse or exquisite in his accounts: also whether he be of abilitie to punish him at his pleasure, finding him faultie: and finally, how he hath dealt with others before in like matters: for according to these circumstances (if he be wise) he wil governe himselfe, and use more or lesse diligence in the charge committed.

A necessarie consideration.

2 The like wisedome would I counsell a Christian to use, in the matters before recited: to wit, touching our ende for which God sent us hither, and the two principal points therof enjoined for our exercise in this life: to consider (I saie) what account we shall be demanded for the same, in what manner, by whome, with what severitie, with what danger

of punishment, if we be found negligent and rechlesse therin.

3 For better understanding wherof, it is to be noted first, with what order, & with what ceremonies, and circumstances God gave us this charge, or rather made and proclaimed this law of our behavior and service towards him. For albeit he gave the same cōmandement to Adam in the first creation, and imprinted it afterwards by nature into the hart of each man before it was written, (as S. Paul testifieth) yet for more plaine declarations sake, and to convince us the more of our wickednes (as the same Apostle noteth) he published the same law in writing tables, upon the mount Sinay: but with such terror, and other circumstances of majestie (as also the apostle noteth to the Hebrewes) as may greatly astonish the breakers thereof. Let any man read the nineteenth chapter of Exodus, and there he shal see what a preparation there was for the publishing of this law. First God calleth Moses up to the hil, and there reckoneth up manie of the benefits which he had bestowed upon the people of Israell: and promiseth them many mo, if they would keepe the law which he was then to give them.

Rom. 2. Rom. 7. Gal. 3. Heb. 12. Exod. 19.

The dreadful publication of the law.

them. Moſes went to the people, and returned anſwere againe, that they would keepe it. Then cauſed God the people to be ſanctified againſt the third day, to waſh all their garments, and that no man ſhould companie with his wife: alſo to be charged that none upon pain of death ſhould preſume to mount up to the hill but Moſes alone, and that whoſoever ſhould dare but to touch the hill, ſhoulde preſently be ſtoned to death. When the third day was come, the Angels (as S. Steeven interpreteth it) were ready to promulgate the law. The trumpets ſounded mightily in the aire; great thunder brake out from the skie, with fierce lightenings, horrible clouds, thick miſts, and terrible ſmoke riſing from the mountaine. And in the middeſt of all this majeſtie, and dreadfull terror, God ſpake in the hearing of all: *I am thy Lord God which have brought thee out of the land of Egypt: me onely ſhalt thou ſerve:* and the reſt which followeth, containing a perfect deſcription of our dutie in this life, commonly called the ten commandements of God.

Act. 7.

Exod. 20. Deut. 5.

5 All which terror and majeſtie, the Apoſtle himſelfe, as I have ſaid, applieth to this meaning, that wee ſhoulde

Heb. 12.

greatly tremble to breake this law, delivered us with such circumstances of dread and feare: signifieng also heerby, that the exaction of this law, must needs bee with greater terror at the day of judgement, seeing that the publication thereof, was with such astonishment and dread. For so we see alwaies great princes lawes to bee executed upon the offenders with much more terror than they were proclaimed. And this may be a forcible reason to moove a Christian to looke unto his dutie.

Gods punishments.

5 Secondly, if we consider the sharpe execution used by God upon offenders of this law, both before it was written and since; we shall finde great cause of feare also: as the woonderfull punishment upon Adam, and so many millions of people besides, for his one fault: the drowning of all the world togither: the burning of Sodom and Gomorra with brimstone: the reprobation of Saul: the extreme chastisement of David, and the like. Which all being done by God with such rigor, for lesse and fewer sins than ours are, and also upon them, whom he had more cause to spare than he hath to tolerate us; may bee admonishments what we must looke for at Gods hands, for

Gen.3.
Gen.7.
Gen.19.
1.Reg.18.
2.Reg.12.

for breach of this law of serving him in this life.

6 Thirdly, if we consider the speeches and behaviour of our Lord and maister Christ in this matter, we shall have yet more occasion to doubt our owne case: who albeit he came now to redeeme us, and to pardon all, in all mildnes, humilitie, clemencie, and mercie: yet in this point of taking accounts, he is not wont to shew but austeritie & great rigor, not onely in words, and familiar speeches with his Apostles: but also in examples and parables to this purpose. For so in one parable hee damneth that poore servant to hell (where should be weeping & gnashing of teeth) onely for that he had not augmented his talent delivered him. And Christ confesseth there of himselfe, that he is a hard man, reaping where he sowed not, and gathering where hee cast not abroad: expecting also advantage at our hands, for the talents lent us, and not accepting only his owne againe. And consequently threatening much more rigor to them which shall mispend his talents, as the most of us do. Againe, he damneth the servant whom he found asleep: he damneth the poore man, which was compelled to

Christs preacher.

Matt. 25.

Matt. 24.

Matt. 22.

come in to the wedding, onely for that
Matt.25. he came without a wedding garment: he damned the five foolish virgins, for that they had not their oile with them, and were not readie (jump at the very howr) to go in with him, and would not knowe them when they came after: and finally, he promiseth to damne all those (without exception) which shall worke iniquitie,
Matt.13. as S. Matthew testifieth.

7 Moreover, being asked by a certaine ruler on a time, how he might be saved: he woulde give hlm no other hope (so long as he sought salvatiō by his works) though he were a prince, but onely this:
Luke.18. Matt.19. *If thou wilt enter into life, keepe the commandements of God.* And talking with his disciples at another time of the same matter, he giveth thē no other rule of their
John.14. life, but this: *If yee love me, keepe my commandements.* As who should say, if you were never so much my disciples, if ye breake my commandements, there is no more love nor friendship betwixt us. And S. John (which best of all others knew his meaning herein) expoundeth it in this
John.2. sense, when he saith: *If a man* (saith he) *knoweth God, and yet keepeth not his commandements, he is a liar, and the truth is not in him.* And more yet (to take away all hope

or

or expectation from his disciples of any other way pleasing him than by keeping his commandements) he saith in another place, that *He came not to take away the law, but to fulfill it:* and straightstay he inferreth upon the same: *Whosoever therefore shall breake one of the least of these commandements shall be called the least in the kingdome of heaven.* For which cause at his departure out of the world, the very last words that he spake to his Apostles were these, that *They shoulde teach men to observe all his commandements whatsoever.* Matt. 5. Matt. 28.

8 By which appeareth the severe meaning that Christ had touching our account for the keeping of his commandements in this life. The which also may be gathered by that, being asked whether the number were final of them that should be saved: he counselleth men to strive to go into the straight gate: for that, many should be shut out, yea even of them which had eaten and droonken with him, and had enjoied the corporall presence of his blessed bodie, but had not regarded to live as he commanded them. In which case he signifieth, that no respect or friendship must take place with him at the last day: for which cause Luke 13.

he saide to the man whom he had healed at the fish pooles side in Jerusalem:
John.5. *Behold, now thou art whole, see thou sinne no more, least woorse come to thee than before.* And generally he warneth us in S. Matthewes Gospell, that we agree with our
Matt.5. adversaries, and make our accountes straight in this life: otherwise we shall pay the uttermost farthing in the life to come. And yet more severely he saith in
Matt.12. another place; that *We shall render account at the day of judgement, for every idle word which we have spoken.*

9 Which day of judgement he warneth us of before, and foretelleth the rigor and danger in sundry places of holie scripture, to the end we should prevent the same: and so dire& our lives while we have time in this world, as we may present our selves at that day without feare and danger, or rather with great joy and comfort: when so manie thousands of wicked people shall appere there, to their eternall confusion.

Of the day of judgement. 10 And because there is nothing which so fitly sheweth the severitie of Christ in taking our account at the last day, as the order and maner of this judgement described most diligently by the holie scripture it selfe: it shall make much for

our

our purpose, to consider the same. And first of all, it is to be noted, that there be two judgements appointed after death: whereof the one is called particular: whereby ech man presently upon his departure from this world, receiveth particular sentence, either of punishment, or of glorie, according to his deedes in this life (as Christs owne wordes are) wherof we have examples in Lazarus & the rich glutton, who were presently caried the one to paine, the other to rest, as S. Luke testifieth. And to doubt of this were obstinacie, as S. Austen affirmeth. The other judgement is called generall, for that it shall be of al men togither in the end of the world, where shall a final sentence be pronounced (either of reward or punishment) upon all men that ever lived, according to the works, which they have done, good or bad, in this life: & afterward never more question bee made of altering their estate, that is, of easing the paine of the one, or ending the glorie of the other.

Two judgements after death.

Joh. 5. Matt. 25. and 16. Luk. 16.

Lib. 2. de anima, cap. 6.

2. Cor. 5.

11 Now as touching the first of these two judgements, albeit the holie ancient fathers, especially Saint Austen, do gather and consider divers particulars of great severitie and feare (as the pas-

The particular judgement. Aug. tract. 42. in Joh.

sage of our soule from the bodie to the tribunall seate of God, under the custodie both of good and evill angels: the feare shee hath of them: the sudden strangenes of the place where she is: the terror of Gods presence: the straight examination she must abide, and the like:) yet for that the most of these things are to be considered also in the second judgement which is general: I will passe over to the same, noting onely certaine reasons yeelded by the holie fathers, why God after the first judgment wherin he had assigned to each man according to his deserts in particular, would appoint moreover this second generall judgement. Wherof the first is, for that the bodie of man rising from his sepulchre, might be partaker of the eternal punishment or glorie of the soule: even as it hath been partaker with the same, either in vertue or vice in this life. The second is, that as Christ was dishonored and put to confusion heere in the world publikely: so much more he might shew his majestie and power, at that daie in the sight of all creatures: and especiallie of his enimies. The third is, that both the wicked & good might receive their reward openlie, to more confusion, and

Why there be two judgments appointed.

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hart-griefe of the one, & to the greater joy and triumph of the other, who commonly in this world have beene overborne by the wicked. The fourth is, for that evill men when they die, do not cõmonlie carrie with them all their demerit and evill: for that they leave behinde them either their evill example, or their children, and familiars corrupted by them: or elſe bookes and meanes which may in time corrupt others. All which being not yet done, but cõming to paſſe after their death, they cannot ſo conveniently receive their judgement for the ſame preſently: but as the evill falleth out, ſo their paines are to be increaſed. The like may be ſaid of the good. So that (for examples ſake) Saint Paules glorie is increaſed dailie and ſhall be unto the worlds end, by reaſon of them that daily profit by his writings and example: and the paines of the wicked are for the like reaſon daily augmented. But at the laſt day of judgement, ſhall be an end of all our doings, and then it ſhall be ſeen evidently, what each man is to have in the juſtice, and mercie of God. 4

Conſider well this reaſon good Reader.

12 To ſpeake then of this ſeconde judgement generall and common for all the world, wherin as the ſcripture ſaith a God

Of the generall day of judgement.

God shall bring into Iudgement everie erroir which hath beene committed. There are diuers circumstances to be considered, & diuers men do set down the same diuerslie: but in mine opinion, no better, plainer, or more effectuall declaration can be made thereof, than the very scripture maketh it selfe, setting foorth unto us in most significant words, all the maner, order and circumstances with the preparation thereunto as followeth.

Luk.21. Matt.24. Mark.13.

13 At that day, there shal be signes in the sun, and in the moon, & in the starres: the sun shall be darkened: the moon shal give no light: the starres shal fall from the skies: & all the powers of heaven shal be mooved: the firmament shall leave his situation with a great violence: the elements shal be dissolved with heat: & the earth, with all that is in it, shal be consumed with fire: the earth also shal moove of hir place, & shal flie like a litle deer or sheep. The distresse of nations upon the earth shal be great, by reason of the confusion of the noise of the sea & fluds, and men shal wither away for fear and expectation of these things, that then shall come upon the whole world. And then shall the signe of the son of man appeere in the skie, and then shall all the tribes

Zai.13.

of

of the earth mourne and waile: and they
shall see the son of man comming in the 1.Cor.15.
clouds of heaven with much power and
glorie, great authoritie & majestie. And Matt.25.
then in a moment, in the twinckling of
an eie, he shall sende his Angels with a
trumpet, and with a great crie at mid-
night, and they shall gather togither his
elect from the fower parts of the world,
frō heaven to earth. All must be presen- 2.Cor.5.
ted before the judgement seat of Christ,
who will bring to light those things 1.Cor.4.
which were hidden in darknes, and will
make manifest the thoughts of mens
harts: and whatsoever hath been spoken Luk.12.
in chambers in the ear, shal be preached
upon the house top. Account shall be as- Psal.74.
ked of everie idle word, & he shall judge
our verie righteousnes it selfe. Then shal Sap.5.
the just stand in great cōstancie, against
those which have afflicted them in this
life: and the wicked seeing that, shall be Luk.23.
troubled with an horrible fear, and shall
saie to the hils; Fall upon us, and hide us
frō the face of him that sitteth upon the Apoc.6.
throne, and from the anger of the lamb,
for that the great day of wrath is come.
Then shall Christ separate the sheepe Matt.25.
from the goates, and shall put the sheep
on his right hande, and the goates on
the

the left, and shall saie to those on the right hand: Come yee blessed of my father possesse the kingdom prepared for you from the beginning of the world: I was hungrie and you gave me to eate: I was a stranger, and you gave me harbor: I was naked, and you clothed me: I was in prison, and you came to me. Thē shal the just say, O Lord, when have we done these things for thee? And the king shall answer: Trulie when you did them to the least of my brothers, you did it to me. Then shall he saie to them on his left hand: Depart from me (you accursed) into everlasting fire, prepared for the divell and his angels: for I was hungrie, & you fed mē not: I was a stranger, & you harbored me not: I was naked, & you clothed me not: I was sick, & in prison, and you visited me not. Then shall they saie: O Lord, when have we seene thee hungrie, or thirstie, or a stranger, or naked, or sicke, or in prison, & did not minister unto thee? And he shal answer: Verilie, I tell you, seeing you have not done it to one of these lesser, you have not done it to me. And then these men shall go into eternall punishment: and the just into life everlasting.

14 Tell me what a dreadfull preparation

tion is heer laid downe? How many circumstances of fear and horror? It shal be (saith the scripture) at midnight, when commonly men are asleepe: it shall be with hidious noise of trumpets, sounde of waters: motion of all the elements: what a night will that be troweſt thou, to see the earth shake: the hils and dales mooved from their places: the moone darkened, the stars fal downe from heaven, the whole element shivered in peeces, and al the world on a flaming fire?

15 Can anie toong in the world expresse a thing more forcible than this matter is expressed by Christ, the apostles, and prophets themselves? What mortall hart can but trēble in the midst of this unspeakable terror? It is marvel if the verie just men & the angels themselves are said to feare it? And then (as S. Peter reasoneth;) *If the just shal scarce be saved: where shal the wicked man, & sinner appeere?* What a dreadfull daie will it be for the careles & loose christian (which hath passed his time pleasantly in this world) when he shall see so infinite a sea of feares and miseries to rush upon him? 1. Pet. 4.

16 But besides al these most terrible & fierce preparations, there will be manie other matters, of no lesse dreadfull consideration:

sideration: as to see all sepulchers open at the sound of the trumpet, & to yeeld foorth all their dead bodies, which they have received from the beginning of the worlde: to see all men, women and children, Kings and Queenes, Princes and Potentates, to stand there naked in the face of all creatures: their sins revealed, their secret offences laid open, done and committed in the closets of their palaces, and they constrained and compelled to give accounts of a thousand matters, wherof they would disdaine to have been told in this life: as how they have spent the time: how they have imploied their wealth: what behavior they have used towards their brethren: how they have mortified their senses: how they have ruled their appetites: how they have obeied the inspirations of the holy Ghost: and finallie how they used all good gifts in this life?

The demands at the last day.

17 Oh (deer brother) it is unpossible to expresse what a great treasure a good conscience will be at this daie: it will be more worth than ten thousand worlds, for wealth will not helpe: the judge will not be corrupted with money: no intercession of worldly friends shall prevaile for us at that daie, no not of the angels

them-

themselves: whose glorie shall be then as the prophet saith: *To binde kings in fetters, and noble men in iron manacles, to execute upon them the judgements prescribed, and this shall be glorie to all his saints.* Alas, what will all those wise people do then, that now live in delices, & can take no paine in the service of God? What shift will they make in those extremities? Whither wil they turne them? Whose helpe will they crave? They shall see all things crie vengeance about them: all things yeeld them cause of feare and terror: but nothing to yeelde them any hope or comfort. Above them shall be their judge offended with them for their wickednes; beneath them hell open, and the cruell furnace readie boiling to receive them: on the right hand shall be their sins accusing them; on the left hand the divels ready to execute Gods eternal sentence upon them: within them their conscience gnawing; without them all damned soules bewailing: on everie side the world burning. Good Lord what will the wretched sinner do, environed with all these miseries? How will his hart sustain these anguishes? What way wil he take? To go back is unpossible: to go forward is intolerable. What then shall he do, but

Psal. 149.

A pitifull case.

(as

Matt.24. Apoc.6. Apoc.9. (as Christ foretelleth) he shal drie up for verie feare: seeke death, and death shall flie from him: crie to the hils to fall upon him, and they refusing to do him so much pleasure, he shall stand there as a most desperate forlorne, and miserable caitife wretch, untill hee receive that dreadfull and irrevocable sentence: *Go you accursed into everlasting fire.*

Matt.25.

The last sentence pronounced.

18 Which sentence once pronounced, consider what a dolefull crie & shout wil straight follow. The good rejoicing and singing praises in the glorie of their Saviour, the wicked bewailing, blaspheming, and cursing the day of their nativitie. Consider the intolerable upbraying of the wicked infernall spirits, against these miserable cõdemned souls, now delivered to them in praie for ever. With how bitter scofs & taunts will they bale them on to torments? Consider the eternall separation that then must be made of fathers & children; mothers and daughters; friends & companions: the one to glorie, the other to confusion, without ever seeing one the other again: & (that which shall be as great a griefe as any other if it be true that some conceive, that our knowledge one of another heer on earth shall so far remaine)

the

the son going to heaven shall not pittie his owne father or mother going to hell, but shall rejoice at the same, for that it turneth to Gods glorie for the execution of his justice. What a separation (I say) shal this be? What a farewel? Whose hart woulde not breake at that day, to make this separation, if a hart coulde breake at that time, & so end his paines? But that will not be. Where are all our delites now? Where are all our pleasant pastimes becom? Our bravery in aparel, our glistering in gold, our honor done to us with cap & knee, all our delicate fare, al our musik, al our wanton dalliances & recreations we were wont to have, al our good friends & merry cõpanions, accustomed to laugh, and to disport the time with us? Where are they become? Oh (deer brother) how sower wil all the plesures past of this world seeme at that hour? How doleful wil their memorie be unto us? How vain a thing wil al our dignities, our riches, our possessiõs appeer? And on the contrarie side, how joiful wil that man be, that hath attended in this life to live vertuously, albeit with pain & contempt of the world? Happy creature shal he be that ever he was born, and no tong but Gods can expres his happines.

19 And

The conclusion.

19 And now to make no other conclusion of all this, but even that which Christ himselfe maketh: let us consider how easie a matter it is now for us (with a little paine) to avoid the danger of this day, and for what cause it is foretolde us by our most mercifull judge and Savior, to the end wee should by our diligence avoide it. For thus he concludeth after all his former threatnings; *Videte, vigilate, &c.* Looke about you, watch and pray yee, for you knowe not when the time shall be. But as I say unto you, so I say unto al, be watchful. And in another place, having reckoned up all the particulars before recited, lest any man shuld doubt that all should not be fulfilled, he saith; *Heaven & earth shal passe, but my words shall not passe.* And then he addeth this exhortation; *Attend therfore unto your selves that your harts be not overcome with banquetting, & drunkennes, and with the cares of this life, & so that day come upon you suddenly. For he shall come as a snare upon them which inhabit the earth: be you therefore watchfull, and alwaies pray, that you may be woorthie to escape all these things which are to come, and to stand confidently before the Son of man at this day.* What a friendly & fatherly exhortation is this of Christ? Who could desire a more

Mark. 13.

Matth. 24.

A godly exhortation of Christ.

more kind, gentle, or effectuall forewarning? Is there any man that can pleade ignorance heerafter? The very like conclusion gathered S. Peter out of the premises, when he saith, *The daie of the Lord shall come as a theefe: in which the elements shall be dissolved, &c. Seeing then all those things must be dissolved: what maner of men ought we to be in holie conversation, & pietie, expecting and going on to meete the comming of that day of the Lord, &c.* This meeting of the day of judgement (which S. Peter speaketh of) is an earnest longing after it, which never is had, untill first there go before a due examination of our estate, and speedy amendment of our life past. Therefore saith most notably the wise man; *Provide thee of a medicine before the sore come, and examine thy selfe before judgement: and so shalt thou finde propitiation in the sight of God.* To which S. Paul agreeth when he saith, *If we would judge our selves, we should not be judged.* But because no man entreth into due judgement of himselfe, and of his owne life: therefore commeth, that so few do prevent this later judgement, so few are watchfull, and so many fall asleep in ignorance of their owne danger. Our Lord give us grace to looke better about us.

2. Pet. 3.

Eccle. 18.

1. Cor. 11.

CHAP.

CHAP. VI.

A consideration of the nature of sin, and of a sinner: for the justifieng of Gods severitie shewed in the Chapter before.

TO the ende that no man may justlie complaine of the severe account which God is to take of us at the last day, or of the severitie of his judgement set downe in the Chapter before: it shall not be amisse to consider in this chapter the cause why God doth shew such severitie against sin and sinners, as both by that which hath been said doth appeer, & also by the whole course of holy scripture, where he in every place almost denounceth his extreme hatred, wrath, & indignation against the same: as wher it is said of him; that *He hateth al those that work iniquitie. And that both the wicked man & his wickednes, are in hatred with him.* And finally that the whol life of sinners, their thoughts, words, & works, yea and their good actions also are abhominations in his sight, whiles they live in sin. And that (which yet is more) he cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy Ghost testifieth: & therefore

God hateth sinners. Psal. 5. Psal. 14. Prov. 15. Job 11. Esai. 1. Psal. 49. Psal. 50. Eccle. 15.

no

no marvell if he shew such rigor to him at the last daie, whom he so greatly hateth and abhorreth in this life.

2 There might be many reasons alledged of this: as the breach of Gods commandements, the ingratitude of a sinner in respect of his benefits, and the like: which might justifie sufficiently his indignation towards him. But there is one reason above the rest, which opneth the whole fountaine of the matter: and that is, the intolerable injurie, done unto God, in every sin that wittingly we do commit, which indeed is such an opprobrious injurie, and so dishonorable, as no meane potentate could beare the same at his subjects handes: and much lesse God himselfe (who is the God of majestie) may abide to have the same so often iterated against him, as commonly it is by a wicked man.

The reason why God so hateth a sinner.

3 And for the understanding of this injury, we must note, that every time we cõmit such a sin, there doth passe throgh our hart (though we marke it not) a certaine practike discourse of our understanding (as there doth also in everie other election) wherby we lay before us, on the one side, the profit of that sin, which we are to cõmit, that is the plea-

sure

sure that draweth us to it: and on the other part, the offence of God, that is, the leesing of his friendship by that sin if we do it: and so having as it were the balances there before us, and putting God in one ende, and in the other the aforesaid pleasure: we stand in the midst deliberating and examining the waight of both parts, & finally, we do make choise of the pleasure, and do reject God: that is, we do choose rather to leese the friendship of God, with his grace, and whatsoever he is worth besides, than to loose that pleasure and delectation of sin. Now what thing can be more horrible, than this? What can be more spitefull to God, than to prefer a most vile pleasure before his majestie? Is not this woorse than that intolerable injurie of the Jewes, who chose Barrabas the murderer, and rejected Christ their Saviour? Surely how heinous soever that sin of the Jewes were, yet in two points this doth seeme to exceed it: the one in that the Jewes knew not whom they refused in their choise, as we do; the other in that they refused Christ but once, and we do it often, yea daily and howerly, when with advisement we give consent in our harts unto sin.

The injurie done to God by sin.

Matt. 27. Mark. 15.

4 And

4 And is it marvell then, that God dealeth so severely and sharpely in the world to come, with wicked men, who do use him so opprobriously and contemptuously in this life? Surely the malice of a sinner is great towards GOD, and he doth not onely dishonor him by contempt of his commandements, and by preferring most vile creatures before him: but also beareth a secret hatred & grudge against his majestie, and would (if it laie in his power) pull him out of his seate, or (at the least wise) wish there were no GOD at all to punish sinne after this life. Let everie sinner examine the bottome of his conscience in this point, whether he coulde not be content, there were no immortalitie of the soule, no reckoning after this life, no judge, no punishment, no hell, and consequently no GOD, to the ende he might the more securely enjoy his pleasures? *The malice of a sinner towards God.*

5 And bicause God (which searcheth the hart and reins) seeth well this traiterous affection of sinners towards him, lurking within their bowels how smooth soever their words are: therefore hee denounceth them for his enimies in the scripture, and professeth open war Sap. 1. Rom. 8. Psal. 7. Rom. 5. Jacob. 4. 1. Joh. 3.

and hostilitie against them. And then suppose you, what a case these miserable men are in, (being but seelie woorms of the earth) when they have such an enimie to fight against them, as doth make the verie heavens to tremble at his looke. And yet that it is so, heare what he saith, what he threatneth, what hee thundereth against them. After he had by the mouth of Esaie the prophet repeated manie sins abhominable in his sight (as the taking of bribes, oppressing of poore people, and the like) he defieth the doers thereof, as his open enimies, saieng: *Thus saith the Lord of hosts, the strong Lord of hosts of Israel: Behold, I will be revenged upon my enimies, and will comfort my selfe in their destruction.* And the prophet David, as he was a man in most high favor with God, and made verie privie to his secrets: so he verie much doth utter this severe meaning and infinite displeasure in God against sinners, calling them his enimies, vessels of his wrath, and ordained to eternall ruine & destruction: and complaineth that the world will not beleeve this point. *An unwise man* (saith he) *will not learne this, neither will the foole understand it.* What is this? How sinners after they be sproong up, and workers of

Sinners enimies to God, and God to them.

Such like also. Esai. 26. 11.

Psal. 92.

iniquitie

iniquitie (after they have appeered to the world) do perish everlastingly? And what is the reason of this? Hee answereth immediately; *Because thine enimies (O Lord) behold, O Lord, thine enimies shall perish, and all those that worke iniquitie shall be consumed.* By this we see, that all sinners be enimies to God, and God to them, and we see also upon what ground and reason. But yet (for the further justifieng of Gods severitie) let us consider in what measure his hatred is towards sin: how great; how farre it proceedeth; within what bounds it is comprehended; or if it hath anie limits or bounds at all, as indeed it hath not, but is infinite, that is, without measure, or limitation. And (to utter the matter as in truth it standeth) if all the toongs in the world were made one toong; and all the understandings of all creatures (I mean of angels & men) were made one understanding: yet could neither this toong expresse, nor this understanding conceive the great hatred of Gods hart towards everie sin, which we do wittingly commit. And the reason heerof standeth in two points. First, for that God by how much more he is better than wee are: by so much more he loveth good-

Gods hatred infinite against sinners.

nes and hateth sin, than we do: and bicause he is infinitely good; therfore his love to goodnes is infinite: as also his hatred to evill, and consequently his rewards to them both are infinite, the one in hell, the other in heaven.

Why every sin deserveth infinite punishment.

6 Secondly we see by experience, that how much more great and woorthie the person is, against whom an offence is committed, so much greater the offence is: as the selfe-same blow given to a servant, and to a prince differeth greatly in offence, and deserveth different hatred and punishment. And for that every sin which we advisedly commit, is done directly against the person of God himselfe, as hath bin declared before, whose dignitie is infinite: therfore the offence or guilt of everie such sin is infinite, and consequently deserveth infinite hatred, and infinite punishment at Gods hands. Heereof followeth the reason of divers things both said and done by God in the scriptures, and taught by Divines touching the punishment of sin, which seeme strange unto the wisedome of the world, & indeed scarce credible. As first of all, that dreadfull punishment of eternall and irrevocable damnation of so manie thousands, yea millions of angels created

Rom. 8.
1. Cor. 1.

The punishment of angels.

created to glorie, with almost infinite perfection, and that for one onely sinne, once cõmitted, & that onely in thought, as divines do holde. Secondly, the rigorous punishment of our first parents Adam and Eve, and all their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselves, and all the creatures of the earth for the same, and all their children & offspring after them, both before the incarnation of Christ, and since: (for albeit we are delivered from the guilt of that sin, yet remporall chastisements remaine upon us for the same: as hunger, thirst, cold, sicknes, death, & a thousand miseries mo) besides also the infinit men damned for the same: besides this (I say, which in mans reason may seeme severe ynough) Gods wrath & justice could not be satisfied except his own son had come down into the world, and taken our flesh upon him, and by his paines satisfied for the same. And when he was come down and had in our flesh subjected himselfe unto his fathers justice, albeit the love his father bare him, were infinite: yet that God might shew the greatnes of his hatred and justice against sin, he never left to lay on upon his own blessed deare sonne: *Of Adam and Eve.* Esay. 53.

sonne: no not then when he sawe him sorrowfull unto death, and bathed in a sweate of blood and water, and crieng: *O father mine, if it be possible, let this cup passe from me.* And yet more pitifully after upon the crosse: *O my God, why hast thou forsaken me?* Notwithstanding all this (I saie) his father delivered him not, but laide on stripe upon stripe, paine upon paine, torment after torment, untill he had rendred up his life and soule into his said fathers hands: which is a wonderfull and dreadfull document of Gods hatred against sin.

Matt. 26. Mark 14. Luk. 22. Matt. 27. Psal. 21. Esay. 53.

The sin of Esau. Gen 25. and 27. Heb. 12.

7 I might heere mention the sinne of Esau in selling his inheritance for a little meate: of which the Apostle saith: *He found no place of repentance after: though he sought the same with teares.* Also the sin of Saul, who (his sin being but one sin, and that onelie of omission, in not killing Agag the king of Amalek, and his cattell, as he was willed) was utterly cast off by God for the same (though he were his annointed and chosen servant before) and could not get remission of the same, though both he, and Samuel the prophet did greatly lament and bewaile the same sin, or at the least, that he was rejected.

Of Saul. 1. Reg. 15. and 16. 2. Reg. 9. & 15. & 16.

8 Also

8 Also I might alledge the example of king David, whose two sins, albeit (upon his hartie repentance) God forgave: yet notwithstanding all the sorrow that David conceived for the same, God chastised him with marvellous severitie: as with the death of his son: & other continuall affliction on himselfe as long as he lived. And all this to shew his hatred against sinne, and thereby to terrifie us from committing the same. 2.Reg.9. Psal.6.34.68.108.101.29. 2.Reg.12.

9 Of this also do proceed al those hard & bitter speeches in Scripture touching sinners, which cōming from the mouth of the holie Ghost (and therefore being most true & certaine) may justly give all thē great cause of feare which live in sin, as where it is said: *Death, blood, contention, edge of sword, oppression, hunger, contrition, & whips: all these things are created for wicked sinners.* And again: *God shall raine snares of fire upon sinners: brimstone with tempestuous winds, shall be the portion of their cup.* Again, God will be knowen at the day of judgement upon the sinner, who shal be taken in the works of his owne hands: manie whips belong unto a sinner: let sinners be turned into hel. God shall scatter all sinners: God shall dash the teeth of sinners in their mouthes: God shall scoffe at a sinner, Eccl.40. Psal.10. Psal.9. Psal.3. Psal.9. Psal.36. Psal.144.

Psal.57. Psal.36. Psal.103. Psal.140.

sinner, when he seeth his day of destruction commeth on: the sword of sinners shall turne into their owne harts: thou shalt see when sinners shall perish: the arms of sinners shal be crushed and broken: sinners shall wither from the earth: desire not the glory & riches of a sinner, for thou doest not knowe the subversion which shall come upon him: God hath given him riches to deceive him therewith: behold, the day of the Lorde shall come (a cruell day and full of indignation, wrath, and furie) to make desolate the earth, and to crush in peeces hir sinners within hir. The just man shall rejoice seeing this revenge, and then shall he wash his hands in the blood of sinners. These and a thousand such sentences more of scripture, which I omit, uttered by the holie Ghost against sinners, may instruct us of their pitiful estate and of the unspeakeable hatred of God against thē, as long as they persist in sin.

Eccl.11. Psal.91. Esay.13. Psal.57.

10 Of all these considerations the holie Scriptures do gather one conclusion greatly to be noted and considered by us: which is; *Miseros facit populos peccatum:* Sin bringeth men to miserie. And again: *Qui diligit iniquitatem, odit animam suam.* He that loveth iniquitie, hateth his own soule.

Pro.14. Psal.10.

soule. Or (as the angel Raphael uttereth it in other words;) They which commit sin, are open enimies to their own souls. Wherfore they lay down to all men, this generall, severe, & most necessarie commandement, upon all the paines before recited: *Quasi à facie colubri fuge peccata.* And again; *Cave ne aliquando peccato consentias*: Beware thou never consent to sin. For howsoever the world doth make little account of this matter, of whom (as the Scripture noteth;) *The sinner is praised in his lusts, and the wicked man is blessed.* Yet most certaine it is, for that the spirit of God avoucheth it; *Qui facis peccatum ex diabolo est*: He which committeth sin is of the divell. And therefore is to receive his portion among divels at the latter day.

Tob.12. Eccl.21. Tob.4. Psal.9. 1.Joh.3.

11 And is not all this sufficient (deere brother) to make us detest sinne, and to conceive some fear in committing therof? Naie, is not all this strong ynough to batter their harts, which live in state of sinne, and do commit the same daily, without consideration or scruple? What obstinacie and hardnes of hart is this? Surely we see the holie Ghost prophesied truly of them, when he said: *Sinners alienated from God, are possessed with a furie*

The obstinacie of sinners Psal.57.

like a serpent, and like a deafe cocatrice which stoppeth hir eares to the inchanter. This furie (I saie) is the furie or madnes of wilfull sinners, which stop their eares like serpents, to all the holie inchantments that God can use unto them for their conversion: that is, to all his internall motions, and good inspirations: to all remorse of their owne consciences: to all threatnings of holie scriptures: to all admonishments of Gods servants: and to all the other means which God doth use for their salvation.

The losses that come by sinne.

12 Good Lord, who would wittinglie commit any sinne, for the gaining of ten thousand worlds, if he considered the infinite damages, hurts, inconveniences, and miseries, which do come by the committing of one sin? For first, he that in such sort sinneth, leeseth the grace of God, which was given him: which is the greatest gift that God can give to a creature in this life, & consequently he leeseth all those things which did accompanie that grace: as the vertues & gifts of the holy Ghost, wherby the soule was beautified in the sight of hir spouse, and armed against the assaults of hir enimies. Secondly, he leeseth the favor of God, and consequently his fatherly pro-

Isai. 11. and Jerem. ibid.

tection,

tection, care, and providence over him, and gaineth him to be his professed enimie. Which how great a losse it is, we may esteeme by the estate of a worldlie courtier, which should leese the favor of an earthly prince, and incur mortall hatred by the same. Thirdly, he leeseth all inheritance, claim, and title to the kingdome of heaven, which is due onely by grace, as S. Paul noteth; & consequently deprive th himselfe, of al dignities and commodities following the same in this life: as the condition and high privilege of a sonne of God: the communion of saints: the protection of angels, and the like. Fourthly, he leeseth the quiet, joy, and tranquillitie of a good conscience, and all the favors, cherishments, consolations, & other comforts, wherwith the holie Ghost is wont to visit the minds of the just. Fiftly, he leeseth the reward of all his good works done since hee was born, and whatsoever he doth, or shall do while he standeth in that state. Sixtly, hee maketh himselfe guiltie of eternall punishment, and ingrosseth his name in the book of perdition, and consequently bindeth himselfe to all those inconveniences, whereto the reprobate are subject: that is, to be inheritor of hell fire to Rom. 6.

be

be in the power of the divell, and his angels: to be subject to all sin and temptation of sin: and his soule (which was before the temple of the holie Ghost; the habitation of the blessed Trinitie; and place of repose for the angels to visite:) now to be the nest of scorpions, & dungeon of divels, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion he had with him, making himself a persecutor of the same by treading him under his feete. And crucifieng him againe, and defiling his blood (as the Apostle saith) in sinning against him, which died for sinne, and therefore the same apostle pronounceth a marvellous heavie sentence against such in these words; *If we sin wilfully now after we have received knowledge of the truth: there remaineth no more sacrifice for sins, but rather a certaine terrible expectation of judgement, and emulation of fire which shall consume the adversaries.* To which Saint Peter agreeth, when he saith: *It had beene better not to have knowen the way of justice, than after such knowledge to slide backe againe from the holie commandement which was given.*

Heb. 10.
Heb. 6.
Rom. 6.
Heb. 10.
Rom. 16.
2. Pet. 2.

Excuse of sinne.

13 Now then let our worldlings go & solace themselves with sin as much as they

they will: let them excuse and pleasantly defend the same, saieng: Pride is but a point of gentrie: gluttonie, good felowship: lecherie, and wantonnes, a tricke of youth, and the like: they shal find one day that these excuses will not be received: but rather that these pleasant devises, will be turned into teares. They Gal. 6.
shall proove that God will not be jested with, but that he is the same God still, & will aske as severe account of them, as he hath don of others before: although it please not them now to kepe any account of their life at all: but rather to turne all our disport & pleasure, persuading themselves, that howsoever God hath dealt with others before: yet hee wil forgive al to them: but the holy scripture reasoneth after another manner, which I would have everie wise Christian to consider.

14 Saint Paul comparing the Jewes Rom. 11.
sinnes with ours, maketh this collection; *If God spared not the naturall boughes, take heede least he spare not thee.* And thereupon hee inferreth this admonition: *Noli altum sapere, sed time:* Be not too high minded, but feare. Againe, the Apostle reasoneth thus upon the old and the new law: he that broke the lawe of

Moses,

Moses, being convicted by two or three
...ch.10. witnesses, dieth for the same without
commiseration or mercie: & how much
more grievous punishment doth he de-
serve, which breaking the lawe of Christ
by wilful sin, treadeth the sonne of God
under his feete, polluteth the bloud of
the new testament, and reprocheth the
holie Ghost? In like maner reasoneth S.
...Pet.2. Peter & S. Jude touching the sin of An-
...p. Jud. gels and ours. If God spared not the an-
gels when they sinned, but did thrust thē
down to hell, there to be tormented and
to be kept unto judgement with eternall
chaines under darknes: how much lesse
...Pet.2. will he spare us. And again; If the angels
which passe us in power & strength, are
not able to bear Gods execrable judge-
ment against them, what shall we do?
...Pet.4. Againe, in another place, he reasoneth
thus; If the just man shall hardly be sa-
ved, where shal the wicked man and sin-
ner appeer? By which examples we are
...d good ma- instructed to reason in like sort; If God
...er of reaso- hath punished so severely one sin in the
...ing. Angels, in Adam, & in others before re-
cited: what shall I looke for, which have
committed so many sins against him? If
God have damned so manie for lesser
sins than mine be: what will he do to me

for

for greater? If God hath borne longer with me, than he hath done with manie other, whom he hath cut off without giving them time of repentance: what reason is there, that hee should beare longer with me? If David and others after their sins forgiven them, were nevertheless so sharpely chastised: what punishment remaineth for me either heer or in the world to come, for so manie & so grievous sins committed? If it be true that our Savior saith, that the waie is hard, & the gate narrow wherby men go into heaven, and that they shall answere for everie idle worde before they enter there: what shall become of me, which do live so easie a life, and do keepe no account of my deeds, and much lesse of my words? If good men in old time did take such pains in the way of their salvation, and yet (as S Peter saith) the very just were scarce saved: what a state am I in, which take no paine at all, but do live in all kind of pleasure & worldly delites? Matt.7. Luk.13. Matt.12.

15 These kinds of consequents were more true and profitable for us, wherby we might enter into some consideration of our owne danger, & into some feat of the judgements of God, for want wherof the most part of sins amongst Chri-

stians

stians are committed: for so the holie Scripture describing divers causes of wickednes among men, putteth these two for principall. First, the flatterie of the world: *Quoniam laudatur peccator in desideriis animæ suæ:* For that the sinner is praised in his lust. And secondly: *Quia auferuntur judicia tua à facie ejus:* For that thy judgements (O Lord) are not before his face. And on the contrarie side; speaking of himselfe hee saith: *I have kept the waies of the Lorde, and have not behaved my selfe impiously towards God.* And he giveth the reason therof immediately: *For that all his judgements are in my sight.* And again: *I have feared thy judgements O Lord:* And again: *I have beene mindfull of thy judgements.* And how profitable this fear is, he sheweth in the same place, demanding this fear most instantly at Gods hands: for so he praieth: *Strike my flesh through with thy feare, O Lord:* And S. Paul (after he had shewed to the Corinthians: that *We must all be presented before the judgement seat of Christ:*) maketh this conclusion: *We knowing therefore these things, do perswade the feare of the Lorde unto men.* And S. Peter after a long declaration of the majestie of God, & Christ now reigning in heaven concludeth thus: *If thou*

Psal.9. How necessarie it is to feare.

Psal.118.

2. Cor.5.

you

you call him father, which doth judge everie 1. Pet. 1.
man according to his works without exception
of person: do you live in feare, during the time
of this your habitation upon earth. A neces-
sarie lesson (no doubt) for all men, but
specially for those which by reason of
their sins and wicked life, do remaine
in displeasure and hatred of God, and
howerlie subject (as I have shewed) to
the furie of his judgements: which if
they once fall into, they are both irre-
vocable and intolerable: and they may
be fallen into as easily, and by as ma-
nie waies as a man may come to death,
which are infinite, especially to them,
who by their wickednes have lost the
peculiar protection of God, and so con-
sequently of his Angels too (as I have
shewed) and have subjected themselves
to the feends of darknes, who do no-
thing else but seeke their destruction
both of bodie and soule, with as great
diligence as they can. What wise man
then woulde but feare in such a case?
Who coulde eate, or drinke, or sleepe The danger
quietly in his bed untill by true and of them
hartie repentance, he had discharged which live
his conscience of sinne? A little stone in sin.
falling from the house upon his head;
or his horse stumbling under him as he
rideth:

rideth: or his enimie meeting him on the high way: or an ague comming with eating or drinking a little too much: or ten thousand means besides (whereof he standeth daily and howerly in danger) may rid him of this life, and put him in that case, as no creature of this world, nor any continuance of time shall bee able to deliver him thence againe. And who then would not feare? Who would not tremble?

16 The Lord of his mercie give us his holy grace, to feare him as we should do, and to make such account of his justice, as he by threatening the same woulde have us to do. And then shall not we delay the time, but resolve our selves to serve him whiles he is content to accept of our service, and to pardon us all our offences, if we would once make this resolution from our hart.

CHAP. VII.

Another consideration for the further justifying of Gods judgements and declaration of our demerit, taken from the majesty of God, and his benefits towards us.

ALbeit the most part of Christians through their wicked life arrive not to

to that estate wherein holie David was, when he said to God, *Thy iudgements, O Lord, are pleasant unto me*; as indeed they are to all those that liue vertuously, and haue the testimonie of a good conscience: yet at leastwise, that we may saie with the same prophet; *The iudgements of the Lord are true & iustified in themselues.* And againe; *Thou art iust, O Lord, and thy iudgement is right*; I haue thought good, to adde a reason or two mo in this chapter, whereby it may appeere how great our offence is towards God, by sinning as we do, and how righteous his iudgements and iustice are against us for the same. Psal. 118. Psal. 18.

2 And first of al is to be considered the maiestie of him against whom we sinne: for most certaine it is (as I haue noted before) that euerie offence is so much the greater, and more grieuous, by how much greater & more noble the person is against whom it is done, and the party offending more base & vile. And in this respect God (to terrifie us frō offending him) nameth himself often with certain titles of maiestie, as to Abraham, *I am the almightie Lord*. And again, *Heauen is my seat, & the earth is my foote-stoole*. And againe he commanded Moises to say to the peo- *The maiestie of God.* Gen. 17. Esay. 66.

ple

ple in his name, this embassage; *Harden*
Deut. 10. *not your necks any longer, for that your Lord and God, is a God of gods, and a Lord of lords, a great God, both mightie and terrible, which accepteth neither person nor bribes.*

3 First then I saie, consider (gentle Christian) of what an infinite majestie he is, whom thou a poore worme of the earth, hast so often and so contemptuously offended in this life. We see in this world, that no man dareth to offend openly, or say a word against the majestie of a prince within his owne dominions: and what is the majestie of all princes upon the earth, compared to the thousandth part of the majestie of God, who
Psal. 148. with a worde made both heaven and earth, and all the creatures therein, and with halfe a word can destroie the same again: whom all the creatures which he made, as the Angels, the heavens, and all the elements besides, do serve at a beeke, and dare not offend? Onely a sin-
Iob. 9. ner is he which imboldeneth himselfe against this majestie, and feareth not to offend the same, whom the Angels do praise, the dominations do adore, the powers do tremble, and the highest heavens, togither with Cherubins and Seraphins do daily honor & celebrate.

4 Remem-

4 Remember then (deer brother) that every time thou dost commit a sin, thou giveſt as it were a blow in the face, to this God of great majeſtie, who (as Saint Paule ſaith;) *Dwelleth in an unaccessible light: which no man in this worlde can abide to looke upon:* As alſo it appeereth by the example of Saint Iohn Evangeliſt, who fell downe dead for verie feare at the appearance of Chriſt unto him, as himſelfe teſtifieth. And when Moſes deſired to ſee God once in his life, and made humble petition for the ſame: God anſwered that no man could ſee him and live: but yet (to ſatisfie his requeſt, and to ſhew him in part what a terrible and glorious God he was) he tolde Moſes that he ſhoulde ſee ſome peece of his glorie: but he added, that it was needfull he ſhoulde hide himſelfe in the hole of a rocke, and be covered with Gods owne hands for his defence, while God (in ſome meaſure of his majeſtie) did paſſe by in glorie. And when he was paſt, God tooke awaie his hand, and ſuffered Moſes to ſee his hinder parts onely, which was notwithſtanding, moſt terrible to behold.

1. Tim. 6.

Apoc. 1.

Exo. 33.

5 The prophet Daniell alſo deſcribeth the majeſtie of this God ſhewed unto

unto him in vision, in these words, *I did see* (saith he) *when the thrones were set, and the old of manie daies sate downe: his apparell was as white as snowe: his haire like unto pure wooll, his throne was of a flame of fire, and his chariots were burning fire: a swift flood of fire came from his face: a thousand thousands did serve him, and ten thousand hundred thousands did assist him: he sate in judgement, and the bookes were opened before him.* All this & much more is recorded in scripture, to admonish us thereby what a prince of majestie he is whom a sinner offendeth.

Dan. 7.

A contemplation of the majestie of God.

I 6 Imagine now (brother mine) that thou seest this great king sitting in his chaire of majestie, with chariots of fire, unspeakable light, and infinite millions of angels about him, as the scripture reporteth. Imagine further (which is most true) that thou seest all the creatures in the world stand in his presence, & trembling at his majestie, & most carefullie attending to do that for which he created them: as the heavens to moove about: the earth to bring forth sustenãce: and the like. Imagine further that thou seest al these creatures (how big or little soever they be) to hang and depend only of the power & vertue of God: whereby they stande, moove and consist: and

that

that there passeth frō God to ech crea-
ture in the world, yea to every part that
hath motion or being in the same, some
beam of his vertue: as from the sun, we
see infinit beames to passe into the aire.
Consider (I saie) that no one part of any
creature in the world (as the fish in the
sea, the grasse on the ground, the leaves
of the trees, or the parts of man upon
the face of the earth) can growe, moove,
or consist, without some little streame of
vertue, and power do come to it contin-
ually from God. So that thou must ima-
gine God to stand as a most glorious sun
in the midst, & from him to passe foorth
infinite beames or streames of vertue to
all creatures that are, either in heaven,
earth, the aire, or the water: and to eve-
rie part therof: and upon these beames
of his vertue all creatures to hang: and
if he should stop but any one of them, it
would destroy and annihilate presentlie
some creature or other. This I saie, if
thou shalt consider touching the maje-
stie of God, and the infinite dread that
all creatures have of him, except onelie
a sinner (for the divels also do fear him,
as Saint James saith) thou wilt not mar- Jacob.
vell of the severe judgement of God ap-
pointed for his offence. For sure I am
that

that verie shame of the world maketh us to have more regard in offending the poorest friend we have in this life, than a wicked man hath in offending God: which is an intolerable contempt of so great a majestie.

A consideration of the benefits of God.

7 But now if we adjoine to this contemplation of majestie, another consideration of his benefits bestowed upon us, our default will grow to be far greater: for that to injurie him who hath done us good, is a thing most detestable even in nature it selfe. And there was never yet so fierce an hart, no not amongst brute beasts, but that it might be woon with curtesie and benefits: but much more amongst reasonable creatures doth beneficence prevaile, especially if it come from greater personages, whose love and friendship declared unto us but in small giftes, doth greatlie binde the harts of the receivers to love them againe.

8 Consider then (deer Christian) the infinite good turnes and benefits which thou hast received at the hands of this great God, thereby to win thee to his love, & that thou shouldest leave off to offend & injurie him, & albeit no toong created either of man or angell can ex-

pres

presse the one halfe of these gifts which thou hast receiued from him, or the value of them, or the great loue and hartie good will wherewith he bestowed them vpon thee: yet for some memorie sake, I will repeat certaine generall and principall points therof, whereunto the rest may be referred.

9 First then he hath bestowed vpon thee the benefite of thy creation, wherby he made thee of nothing to the likenes of himselfe, and appointed thee to so noble an ende, as is to serue him in this life, and to raign with him in the life to come, furnishing thee for the present with the seruice & subiection of all creatures. The greatnes of this benefit may partly be conceiued if thou do imagine thy selfe to lacke but any one part of thy bodie, as a legge, an arme, an eie, or the like: and that one should freely giue the same unto thee: or if thou wantest but a nie one sense, as that thou were deafe or blinde, and one should restore sight or hearing unto thee: how wouldest thou esteeme of this benefite? Howe much wouldest thou professe thy selfe beholding unto him for the same? And if the gift of one of these parts onelie would seem such a benefit unto thee: how great

The benefit of creation.

oughtest thou to esteeme the free gift of so manie parts togither?

20 Adde to this now (as I have said) that he hath created thee to the likenes of no other thing, but of himselfe, to no other ende, but to be his honorable servant in this world, and his compartner in kingly glorie for all eternitie to come: and this he hath done to thee, being onely a peece of dirt or clay before. Now imagin thou of what maner of love proceeded this. But yet adde further, how hee hath created all this magnificent world for thee, & al the creatures therof to serve thee in this busines: the heaven to distinguish times and reasons, and to give thee light: the earth, and aire, and water, to minister most infinite varietie of creatures for thy use and sustenance: and hath made thee lord of all, to use them for thy comfort & his service. And what magnificent gifts are these? And what shamefull ingratitude is it, to turne the same to the dishonor and injurie of so loving a giver as thou dost, by using them to serve thee in sin?

The benefit of redemption.

11 But yet consider a little further, the benefite of thy redemption, much greater than all the former: which is, that thou having lost all those former benefits

fits againe, and made thy selfe guiltie by sin of eternall punishment, whereto the Angels were now delivered for their sin committed before: God chose to redeem thee, and not the Angels, and for satisfieng of thy fault, to deliver his own only son to death for thee. O Lord, what hart can conceive the greatnes of this benefite? Imagine thy selfe (being a poore man) hadst committed a grievous crime against a kings majestie, togither with some great man of his chiefest nobilitie, and that the king being offended highly with you both, should notwithstanding pardon thee, and put the noble man to death: and further also (being no other waie to save thy life) should laie the pains of death due to thee upon his only son & heire, for thy sake, how much wouldest thou thinke, that this king loved thee? How greatly wouldest thou esteem thy selfe beholding and bounden to that yoong prince, which should offer himselfe to his fathers justice to die for thee a poore woorm (and not for the noble man, as he would not die for the Angels) and to put his head in the halter for thine onely offences? Couldest thou ever have the hart to become enimie to this man after, or willingly 1.Pet.2.

and wittingly to offend him? And yet such is our case, and much more bounden towards Christ and his father, whome the most of us notwithstanding do daily offend, dishonor, and injurie by sinne.

The benefits of vocation and justification.

12 But yet there follow on mo benefits of God unto us, as our vocation and justification: vocation whereby he hath called us from infidelitie, to the state of Christians, and thereby made us partakers of this our redemption, which infidels are not. For albeit he paid the ransom for all in generall: yet he hath not imparted the benefit thereof to all, but to such onelie as best it pleased his divine goodnes to bestowe it upon. After which followed our justification, whereby we were not onelie set free from all our sinnes committed before, and from all paine and punishment due to the same: but also our soules beautified and inriched with his holie grace, accompanied with the vertues theologicall, as faith, hope, and charitie, and with the gifts of the holie Ghost: and by his grace we are made just and righteous in the sight of God, and intitled to the most blessed inheritance of the kingdom of heaven.

Rom. 8.
1. Cor. 1.

Rom. 5.
1. Cor. 13.
Esay. 11.

13 After

13 After these do insue a great number of benefits togither (as to us being now made the children & deere friends of God) and everie one of them, of infinite price and value. As the gift of the holie Sacraments, left for our comfort and preservation, being nothing else but condits to convey Gods grace unto us, especially these two which appertaine to all, to wit, the sacrament of baptisme, and of his blessed bodie & blood, whereof the first is to purge our soule from sin: the second to feed and comfort the same after shee is purged. The first is a bath made of Christ his owne blood, to wash & bathe our wounds therein: the second as a most comfortable & rich garment, to cover our soule withall after shee is washed. In the first, Christ hath substituted in his place his spouse the Church, to pronounce in his name remission of sinnes: in the second he hath left himselfe, and his own flesh and blood sacramentally to be a pretious foode, to cherish hir withall. *The benefit of the Sacraments.* *The vse of Sacraments.*

14 Besides all these, there is yet another gift named our preservation, whereby God hath preserved us from so many dangers into which others have fallen, and wherein we had fallen also, if *The benefit of preservation and the manner.*

Gods holie hand had not ſtaied us: as from ſuperſtition, hereſie, and infidelitie, and manie other grievous ſins: and eſpecially from death and damnation, which long ago by our wickednes wee deſerved to have beene executed upon us. Alſo there are the benefits of godlie inſpirations and admonitions, whereby
Apoc. 3. God hath often both knocked inwardly at the doore of our conſcience, and warned us outwardly by ſo manie waies and meanes: as are good bookes; good ſermons; good exhortations; good companie; good example of others; and a hundred meanes elſe, which he at divers times hath and doth uſe, therby to gaine us and our ſoules unto his eternall kingdome, by ſtirring us to abandon vicious life, and to betake our ſelves to his holie and ſweet ſervice.

15 Al which rare and ſingular benefits being meaſured, either according to the value of themſelves, or according to the love of that hart, from which they do proceed, ought to mooue us moſt vehemently, to gratitude towards the giver: which gratitude ſhould bee to reſolue our ſelves at length to ſerue him unfainedly, and to prefer his favor before al worldly or mortall reſpects whatſoever.

soever. Or if we cannot obtaine so much of our selves: yet at leastwise not to offend him anie more by our sins and wickednes.

16 There is not so fierce or cruel a nature in the world (as I noted before) but is mollified, allured, and woon by benefits: and stories do make report of strange examples in this kinde, even among brute beasts, as of the gratitude of lions, dogs and the like, towards their maisters and benefactors. Onely an obstinate sinner is he, among all the savage creatures that are, whom neither benefits can moove, nor curtesies can mollifie, nor promises can allure: nor gifts can gaine to the faithfull service of God his Lord and maister. *Aelian. in hist. anima.*

17 The greatest sinner that is in the world, if he give his servant but twentie nobles a yeere, or his tenant some little farme to live upon, and if for this they serve him not at a beck: he crieth out of their ingratitude; and if they should further maliciously seeke to offende him, and to joine with his professed enimie against him: how intolerable a matter would it seeme in his sight? And yet hee himselfe dealing much more ingratefully and injuriously with God, thinketh *The intolerable ingratitude of a sinner.*

it a matter of no consideration, but easily pardonable. I saie, he dealeth more ingratefully with God, for that he hath received a thousand for one, in respect of all the benefits that a mortall man can give to another: for he hath received all in all from God: the bread which he eateth; the ground which he treadeth; the light which he beholdeth; together with his eies to see the sunne: and finally whatsoever is within, or without his bodie: as also the mind with the spirituall gifts thereof, whereof each one is more woorth than a thousand bodies: I say also that he dealeth more injuriously with God, for that notwithstanding all these benefits, he serveth Gods open enimie the divell, and committeth dailie sinne and wickednes, which GOD hateth more than anie hart created can hate a mortall enimie, being that in verie deed, which persecuted his sonne our Saviour, with such hostilitie, as it tooke his most pretious life from him; and nailed him fast to the wood of the crosse.

The persecuted Christ maie teach.

18 Of this extreme ingratitude and injurie, God himselfe is inforced to complaine in divers places of the scripture, as where he saith; *Retribuebant mihi ma-*

Gods complaint against sinners. Psal. 34.

Improbum: They returned me home evill for good. And yet much more vehemently in another place he calleth the heavens to witnes of this iniquitie, saieng; *Obstupescite cœli super hæc*: O you heavens be you astonished at this. As if he should saie by a figurative kinde of speech, Go out of your wits you heavens with marvell, at this incredible iniquitie of man towards me. For so hee expoundeth the whole matter more at large in another place; *Audite cœli, & auribus percipe terra*: Harken ye heavens, and thou earth bend hither thine eares; *Filios enutrivi & exaltavi, ipsi autem spreverunt me*: I have nourished up children and have exalted them, and now they contemne me. What a pitiful complaint is this of God against most vile and base woorms of the earth? But yet God amplifieth this iniquitie more by certaine examples & comparisons: *The oxe* (saith he) *knoweth his owner, and the asse knoweth the manger of his Lord and maister: but yet my people know not me: wo be to the sinful nation, to the people loden with iniquitie, to this naughtie seed, to wicked children.* What complaint can be more vehement than this? What thretning can be more dredfull than this woe, comming from the

Jerem. 2.

Esai. 1.

mouth of him which may punish us at his pleasure?

19 Wherefore (deere brother) if thou have grace, cease to be ingratefull to God anie longer: cease to offend him which hath by so many waies prevented thee with benefits: cease to render evill for good; hatred for love; contempt for his fatherly affection towards thee. He hath done for thee all that he can: hee hath given thee all that thou art: yea & (in a certain maner) all that he is worth himselfe: and meaneth besides to make thee partaker of all his glorie in the world to come, and requireth no more for all this at thy hands, but love & gratitude. O (deere brother) why wilt thou not yeeld him this? Why wilt thou not do as much to him, as thou wouldest have another man to do to thee, for lesse than the ten thousand part of these benefits which thou hast received? For I dare well saie, that if thou hadst given a man but an almes at thy doore, thou wouldest thinke him bound to love thee for it, albeit thou hadst nothing in thee woorth love besides. But now thy Lorde (besides these his gifts) hath infinite causes to make thee love him, that is, all the causes which any thing in the world hath

Isai. 4.

hath to purchase love, and infinite more besides: for, if all the perfections of all things created in heaven and in earth (which do procure love) were put togither in one, as all their beautie, all their vertue, all their nobilitie, all their goodnes, and the like: yet thy Lord and Saviour whom thou contemnest, doth passe all this, and that by manie and infinite degrees: for that he is not only, all these things togither: but also he is very beautie it selfe: vertue it selfe: wisedome it selfe: sweetnes it selfe; nobilitie it selfe: goodnes it selfe: and the very fountaine and well-spring where-hence all these things are derived by little peeces and parcels unto his creatures.

Causes of love in God besides his benefits.

20 Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and bountifull a Lord: and resolve thy selfe for the time to come, to amend thy course of life and behavior towards him. Saie with the prophet, which had lesse cause to saie so than thou; *Domine propitiare peccato meo: multum est enim.* O Lord pardon me mine offence: for it is great in thy sight. I know there is nothing (O Lord) which doth so much displease thee, or drie up the fountaine of thy mercie, and so bindeth thy hands

A praiet. Psal. 24.

from

from doing good, as ingratitude in the receivers of thy benefits, wherin hitherto I have exceeded all other: but I have done it (O Lord) in mine ignorance, not considering thy gifts unto me, nor what account thou wouldest demand againe of the same. But now seeing thou hast vouchsafed to make me woorthie of this grace also, whereby to see and know mine owne state and default: I hope heerafter by direction of the same grace of thine, to shew my selfe a better childe towards thee. O Lorde, I am overcome at the length with consideration of thy love: and how can I have the hart to offende thee heerafter, seeing thou hast prevented mee so manie waies with benefits, even when I demanded not the same? Can I have hands ever more to sinne against thee, which hast given up thine owne most tender hands, to be nailed on the crosse for my sinnes heertofore? No, no, it is too great an injurie against thee (O Lord) and wo woorth me that have done it so often heertofore. But by thine holie assistance, I trust not to returne to such iniquitie for the time to come: to which (O Lord) I beseech thee for thy mercie sake, frō thy holie throne of heaven, to say, *Amen.*

CHAP.

CHAP. VIII.

Of what opinion and feeling we shall be, touching these matters, at the time of our death.

THe holy scriptures do teach us, and experience maketh it plaine, that during the time of this life, the commodities, preferments, and pleasures of the world, do possesse so strongly the harts of manie men, and do hold them chained with so forcible inchantments, being forsaken also upon their just deserts of the grace of God: saie and threaten what a man can, and bring against them all the whole Scripture, even from the beginning of Genesis to the end of the Apocalyps (as indeed it is all against sin and sinners) yet will it prevaile nothing with them being in that lamentable case, as either they beleeve not, or esteeme not whatsoever is saide to that purpose against their setled life, and resolution to the contrarie. Of this wee have infinite examples in scripture: as of Sodom and Gomorra, with the cities about, which could not heare the warnings that good Lot gave unto them. Also of Pharao, whom, all that ever Moses could

The induration of some harts.

Gen. 19.

Exo. 6. 7. 8. 9.

could do, either by signes or saiengs,
Matt.26. mooved nothing. Also of Judas, who by no faire meanes or threatnings used to him by his maister, woulde change his wicked resolution. But especiallie the prophets sent from God, from time to time, to dissuade the people from their naughty life; and consequently from the plagues hanging over them do give abundant testimony of this complaining everie where, of the hardnes of sinners harts, that would not be mooved with all the exhortations, preachings, promises, & thunderings that they could use. The prophet Zacharie shall testifie for all in this matter, who saith of the people of Israell a little before their destruction:
Zach.7. *Hoc ait Dominus exercituum, &c.* This saith the Lord of hosts: judge justlie. And so foorth. And presently he addeth; *And they would not attend, but turning their backs went away, and stopped their eares, to the ende they might not heare: and they did put their harts as an adamant stone, to the end they might not heare the law and the words which God did send in his spirit, by the hands of the former prophets; whereby Gods great indignation was stirred up.*

2. This then is, & alwaies hath bin the fashion of worldlings, & reprobate persons,

sons, to harden their harts as an adamant stone, against any thing that shall be tolde them for the amendment of their lives, and for the saving of their soules. Whiles they are in health and prosperitie they will not know God. As in another place he complaineth, yet as the prophet saith: *God will have his daie with these men also when he will be knowne.* And that is; *Cognoscetur dominus judicia faciens.* God will be knowne when he beginneth to do judgement. And this is at the day of death, which is the next dore to judgement, as the Apostle testifieth saieng: *It is appointed for all men once to die, and after that ensueth judgement.* Esai.1. Psal.9. Heb.9.

3 This I saie is the daie of God, most terrible, sorrowfull, and ful of tribulation to the wicked, wherin God wil be known to be a righteous God, and to restore to everie man according as he hath done while he lived: as S. Paul saith, or as the prophet describeth it: *He will be knowne then to be a terrible God, and such a one as taketh awaie the spirite of princes, a terrible God to the kings of the earth.* At this daie as there will be a great change in all other things, as mirth will be turned into sorrow: laughings into weepings: pleasures into paines: stoutnes into feare: Esa.2.13.14. 37.62. 2.Cor.5. Psal.75. *The great change of things at the day of death.*

pride

pride into despaire; and the like: so especially will there be a strange alteration in iudgement and opinion: for that the wisedome of God, whereof I have spoken in the former Chapters, and which (as the Scripture saith) *Is accounted follie of the wise of the world*; will then appeere in his likenes, and as it is in verie deed, will be confessed by his greatest enimies, to be onely true wisdome: and all carnal wisdom of worldlings to be meere follie, as God calleth it.

1.Cor.2.

Rom.8.
1.Cor.1.

4 This the holy scripture setteth down cleerly when it describeth the very speeches and lamentations of the wise men of this worlde at the last daie, saieng: touching the vertuous whom they despised in this life: *Nos insensati, &c.* We senseles men did esteeme their life to be madnes, and their end to be dishonorable: but look how they are now accounted among the children of God, and their portion is with the Saints. Wee have erred from the way of truth: and the light of righteousnes hath not shined before us: neither hath the Sun of understanding appeered unto us. Wee have wearied out our selves in the waie of iniquitie and perdition, and we have walked craggie paths: but the waie of

Sap.5.

the

the Lord we have not knowen. Hitherto are the words of Scripture: whereby we may perceive what great chaunge of judgement there will be at the last daie, from that which men have now of all such matters: what confessing of follie: what acknowledging of error: what hartie sorow for labor lost: what fruitlesse repentance for having run awrie? Oh that men woulde consider these things now. *We have wearied out our selves* (saie these miserable men) *in the waie of iniquitie and perdition, and we have walked craggie paths.* What a description is this of lamentable worldlings, who beate their brains daily, and wearie out themselves in pursute of vanitie, and chaffe of this world, for which they suffer notwithstanding more paines oftentimes, than the just do in purchasing of heaven? And when they arrive to at the last daie wearied and worne out with trouble and toile, they finde that all their labor is lost, al their vexatio taken in vain: for that the little pelfe which they have gotten in the world, and for which they have struggled so sore, will helpe them nothing, but rather greatly afflict and torment them: for better understanding whereof, it is to bee considered

that

that three things will principally molest these men at the day of their death, and unto these may al the rest be referred.

Of the soules parting from the bodie: the first matter of miserie in death.

B. Those paines in death are specially to be restrained to the death of the worldly: for he go die here for the last part a singular cōfort therein.

§ The first is the excessive * paines which commonly men suffer in the separation of the soule and bodie, which have lived so long togither as two deere friends, united in love and pleasure, and therefore most loth to part now, but onely that they are inforced thereunto. This paine may partly be conceived by that, if we would drive out life but from the lest part of our bodie (as for example, out of our little finger, as Chirurgeons are woont to do, when they wil mortifie any place to make it breake:) what a paine doth a man suffer before it be dead? What raging griefe doth hee abide? And if the mortifieng of one little part onely, doth so much afflict us: imagine what the violent mortifieng of all the parts togither wil do. For we see that first the soule is driven by death to leave the extreme parts, as the toes, feete, and fingers: then the legs and armes, and so consequently one part dieth after another, until life be restrained onely to the hart, which holdeth out longest, as the principall part, but yet must finally bee constrained to render it selfe, though

with

with never ſo much pain and reſiſtance: which pain how great & ſtrong it is, may appeere by the breaking in peeces of the verie ſtrings and holds wherewith it was environed, through the exceſſive vehemencie of this deadly torment. But yet before it com to this point to yeeld, no man can expreſſe the cruell conflict that is betwixt death and hir, and what diſtreſſes ſhe abideth in time of hir agonie. Imagine that a prince poſſeſſed a goodly citie in all peace, wealth & pleaſure, & greatly friended of all his neighbours about him, who promiſed to aſſiſt him in al his needs and affaires: and that upon the ſudden his mortal enimy ſhuld come and beſiege this citie, and taking one holde after another; one wall after another; one caſtle after another, ſhuld drive this prince onely to a little tower, & beſiege him therein, al his other holds being beaten down, and his men ſlain in his ſight: what feare, anguiſh, and miſerie would this prince be in? How often would he looke out at the windowes and loope-holes of his tower, to ſee whether his friends & neighbors would come to helpe him or no? And if he ſaw them all to abandon him, and his cruell enimie even readie to breake in uppon him, would

A ſimilitude expreſſing the paines of death.

would he not be in a pitifull plight trowe you? And even so fareth it with a poore soule, at the hower of death. The bodie wherein she raigneth like a jollie princesse in all pleasure, whiles it florished, is now battered & overthrowen by hir enimie, which is death: the armes, legs, and other parts wherewith she was fortified, as with wals, and wardes during time of health, are now surprised and beaten to the ground, and she is driven only to the hart, as to the last and extremest refuge, where she is also most fiercely assailed in such sort, as she cannot hold out long. Hir deere friends which soothed hir in time of prosperitie and promised assistance, as youth, physicke, and other humane helps, do now utterly abandō hir: the enimie will not be pacified or make any league, but night and day assaulteth this Turret wherein she is, and which now beginneth to shake and shiver in peeces, and shee looketh howerly when hir enimie in most raging and dreadfull maner will enter upon hir. What thinke you is nowe the state of this afflicted soule? It is no marvell if a wise man become a foole, or a stout worldling most abiect, in this instant of extremitie as wee often see they doe in such sort, as

they

they can dispose of nothing well, either towards God or the world at this hower: the cause is the extremitie of paines, oppressing their mindes, as S. Austen also prooveth (or some other under his name) & giveth us therewithall a most excellent forewarning, if men were so gratious as to followit: When you shall be in your last sickness, deere brother (saith he) O howe hard and painfull a thing will it be for you to repent of your faultes committed? And why is this, but onely for that, all the intention of your minde will run thither, where al the force of your pain is? Many impediments shall let men at that daie: as the paine of the bodie, the feare of death, the sight of childre (for the which their fathers shall oftentimes thinke themselves often damned) the weeping of the wife, the flattery of the world, the temptation of the divell, the dissimulation of phisitions for lucre sake, and the like. And beleeve thou (O man) which redest this that thou shalt quickly prove all this true upon thy selfe: & therfore I beseech thee that thou wilt repent before thou com unto this last day: dispose of thy house, and make thy testament while thou art thine own mā: for if thou

tarrie

tarrie untill the last daie, thou shalt bee led whither thou wouldest not. Hitherto are the Authors words.

The second matter of miserie in death.

6 The second thing which shall make death terrible & greevous to a wordlie man, is the sudden parting (and that for ever and ever) from all the things, which he loved most deerely in this life, as from his riches, possessions, honors, offices, faire buildings, with their commodities, goodly apparell with rich jewels, from wife and children, kindred and friends, and the like: wherwith he thought himselfe a blessed man in this life, and now to be plucked from them upon the sudden, without ever hope to see or use them again, oh what a grief, what a torment will this be? For which cause the holie scripture saith: *O mors, quàm amara est memoria tua, homini pacem habenti in substantiis suis?* O death, how bitter is thy memorie unto a man that hath peace & rest in his substance and riches? As who would saie: there is no more bitternes or griefe in the world to such a man, than to remember or thinke on death onelie, but much more to go to it himselfe, and that out of hand, when it shall be said unto him, as Christ reporteth it was to the great wealthie man in the Gospel,

Eccl. 41.

Gospel, which had his barnes full, and was come now to the highest top of felicitie; *Stulte, hac nocte animam tuam repetent à te, quæ autem parasti, cujus erunt?* Luk. 12. Thou foole, even this night they will take thy soule from thee, and then who shall have all that thou hast scraped together.

The sorrow of leaving all.

7 It is impossible I saie for any toong to expresse the dolefull state of a worldlie man in this instant of death, when nothing that ever he hath gathered together, with so much labor and toile, and wherein he was woont to have so much confidence, will now do him good anie longer, but rather afflict him with the memorie thereof, considering that hee must leave all to others, and go himselfe to give account for the getting & using of the same (perhaps to his eternal damnation) whiles in the meane time other men in the worlde do live merrilie and pleasantly upon that he hath gotten, little remembring, & lesse caring for him, which lieth perhappes burning in unquenchable fire, for the riches left unto them. This is a wofull and lamentable point, which is to bring manie a man, to great sorrow & anguish of hart at the last daie, when all earthlie joies must be left,

left, all pleasures and commodities for ever abandoned. Oh what a doleſull day of parting will this be! What wilt thou ſaie (my friend) at this day, when all thy glorie, al thy wealth, all thy pomp is com to an ende? What art thou the better howe to have lived in credite with the world? In favor of princes? Exalted of men? Feared, reverenced, and advanced: ſeeing now all is ended, & that thou canſt uſe theſe things no more?

The third matter of miſerie in death.

8 But yet there is a third thing which more than all the reſt will make this day of death to be troubleſome and miſerable unto a wordly man, and that is, the conſideration what ſhall become of him, both in bodie and ſoule. And for his bodie, it will be no ſmall horror to thinke that it muſt inherite ſerpents, beaſtes, and wormes, as the ſcripture ſaith, that is, it muſt be caſt out to ſerve for the foode of vermins: that bodie I meane, which was ſo delicately handled before, with the varieties of meates, pillowes, and beds of down, ſo trimly ſet forth in apparell, and other ornaments, whereupon the winde might not blowe, nor the ſun ſhine: that bodie (I ſaie) of whoſe beautie there was ſo much pride taken, and whereby ſo great vanitie and

Eccle. 10.

sin was committed; that bodie, which in this worlde was accustomed to all pampering, and could abide no austeritie or discipline, must now come to be abandoned of all men, and left onelie to bee devoured of woormes. Which thing albeit it cannot but breed much horror in the hart of him that lieth a dieng: yet is it nothing in respect of the dreadfull cogitations, which he shall have touching his soule: as what shall become of it? Whither it shall go after hir departure out of the bodie? And then considering that it must go to the judgement seate of God, and there to receive sentence, either of unspeakable glorie, or insupportable paines: he falleth to consider more in particular the danger thereof, by comparing Gods justice and threats (set downe in scripture against sinners) with his owne life: he beginneth to examine the witnes, which is his conscience, and he findeth it readie to lay infinite accusations against him, when he commeth to the place of justice. *The cogitation of the bodie.*

9 And nowe (deere brother) beginneth the miserie of this man. For scantly there is not a severe saieng of God in al the scripture, which commeth not now to his minde, to terrifie him

withall at this instant: as, *If thou wilt enter into life, keep the commandements.* He that
1. Joh. 2. *saith he knoweth GOD, and keepeth not his*
Matt. 7. *commandements is a lier. Manie shall saie unto me at that day, Lord, Lord, &c. Not the*
Rom. 2. *hearers of the lawe, but the doers of the lawe*
Luk. 13. *shall be justified. Go from me all workers of iniquitie into everlasting fire. Do not you know,*
1. Cor. 6. *that wicked men shall not possesse the kingdome of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor uncleane handlers of their owne bodies, nor Sodomites, nor theeves, nor covetous men, nor drunkards, nor backbiters, nor extortioners, shall ever*
Rom. 8. *possesse the kingdome of God. If you live ac-*
Gal. 5. *cording to the flesh, you shall die: and the works of the flesh are manifest, as fornication, uncleannes, wantonnes, luxurie, poisonings, enmities, contentions, emulations, hatred, strife, dissentions, sects, envie, murder, drunkennes, gluttonie, and the like. Wherefore I foretell you, as I have tolde you before, that they which do these things, shall never attaine to the kingdome of God. We must all be pre-*
2. Cor. 5. *sented before the judgement seat of Christ, and*
Jerem. 2. *everie man receive particularly according as*
Apoc. 20. *he hath done in this life, good or evill, everie*
2. Pet. 2. *man shall receive according to his works. God spared not the angels when they sinned. You shall give accounts of everie idle word at the*

dai-

dale of judgement. If the juſt ſhall ſcarce be ſaved, where ſhall the wicked man and ſinner appeere? Few are ſaved, and a rich man ſhall hardly enter into the kingdome of heaven. 1.Pet.4. Matt.19.

10 All theſe things (I ſay) and a thouſand more touching the ſeveritie of gods juſtice, and the account which ſhall bee demanded at that day, wil come into his mind that lieth a dieng, and our ghoſtly enimie (whith in this life laboured to keepe theſe things from our eies, thetby the eaſier to draw us to ſin) will now lay al and more too, before our face, amplifieng and urging everie point to the uttermoſt, alledging alwaies our conſcience for his witnes. Which when the poore ſoul in dieng cannot deny, it muſt needes terrifie hir greatly: for ſo we ſee that it doth daily, even many good and vertuous men. S. Jerom reported of holy S. Hilarion, whoſe ſoule being greatly afeard, upon theſe conſiderations, to go out of the bodie: after long conflict, he tooke courage in the end, and ſaid to his ſoule; Go out my ſoule, go out: why art thou afeard: thou haſt ſerved Chriſt almoſt threeſcore and ten yeeres, and art thou now afeard of death? But if ſo good a man was ſo afeard at this paſſage, yea ſuch a one as had ſerved God with all

Jerom. de vita Hilarion. abbat.

puritie of life, and perfect zeal for three-score and ten yeeres togither: what shall they be, which scarce have served God truly one day in all their lives, but rather have spent all their yeeres in sinne and vanitie of the world? Must not these men needes bee in great extremitie at this passage?

11 Now then (deere Christian) these things being so, that is, this passage of death being so terrible, so dangerous, & yet so unavoidable as it is: seeing so many men perish, & are overwhelmed daily in the same, as it cannot be denied but there do: and both holie scriptures and ancient fathers do testifie it by examples & records unto us: what man of discretion would not learne to be wise by other mens dangers? Or what reasonable creature would not take heed, and looke about him, being warned so manifestly, and apparantly, of his own peril? If thou be a Christian, and dost beleeve in deed the things which Christian faith doth teach thee: then dost thou knowe and most certainly beleeve also, that of what state, age, strength, dignity, or condition soever thou be now, yet that thou thy selfe (I say) which now in health & mirth readest this, & thinkest that it little pertaineth

taineth to thee, muſt one of theſe dales (and it may be ſhortly after the reading heerof) come to proove all theſe things upon thy ſelfe, which I have heere written: that is, thou muſt with ſorrow and griefe be inforced to thy bed, and there after all the ſtruglings, with the darts of death, thou muſt yeeld thy bodie which thou loveſt ſo much, to the baite of woorms, and thy ſoule to the triall of juſtice, for hir doings in this life.

A very profitable conſideration.

12 Imagin then (my friend) thou I ſay which art ſo freſh and frolik at this day, that thy ten, twentie, or two yeeres, or (it may be) two monethes, which thou haſt yet to live, were now ended, and that thou were even at this preſent, ſtretched out upon a bed, wearied and worne with dolor and paine, thy carnall friends about thee weeping and howling, the phyſitians departed with their fees, as having given thee over, and thou lieng there alone mure and dumb in moſt pitifull agonie, expecting from moment to moment, the laſt ſtroke of death to be given thee. Tell me, in this inſtant, what woulde all the pleaſures and commodities of this world do thee good? What comfort woulde it bee to thee, to have beene of honour in this

world, to have beene rich, and purchased much, to have borne office, and been in the princes favour? To have left thy children or kindred wealthie, to have troden downe thine enimies, to have stirred much, & borne great sway in this life? What ease (I say) or comfort would it be to thee, to have been faire, to have been gallant in apparell, goodly in personage, glittering in golde? Would not all these things rather afflict than profit thee at this instant? For now wouldest thou see the vanitie of these trifles: now would thy hart begin to say within thee; O follie & miserable blindnes of mine! Lo, heer is an end now of all my delights and prosperities: al my joies, al my pleasures, all my mirth, all my pastimes are now finished: where are my friendes, which were wont to laugh with me? My servants woont to attend me; my children woont to disport me? Where are al my coches and horses, wherewith I was woont to make so goodly a shew, the caps and knees of people woont to honor me, the troupes of suters following me? Where are al my daliances & tricks of love; all my pleasant musicke; all my gorgious buildings; all my costly feasts and bankettings? And above all other, where

The cogitation & speech of the soule at the day of death.

where are my deer & sweet frjends, who seemed they would never have forsaked me? But all are now gone, and have left me heere alone to answer the reckoning for all, and none of them will do so much as to go with mee to judgement, or to speake one word in my behalfe.

13 Wo woorth to me, that I have not foreseene this day sooner, and to have made better provision for the same: it is now too late, and I feare me I have purchased eternall damnation, for a little pleasure, & lost unspeakable glorie for a floting vanitie. O how happie and twise happie are they which so live, as they may not be afeard of this day? I now see the difference betwixt the ends of good and evill, & marvel not though the scriptures saie of the one; *The death of saints is pretious.* Psal. 115. And of the other; *The death of sinners is miserable.* Psal. 33. Oh that I had lived so vertuously as some other have done, or as I had often inspirations from God to do: or that I had done the good deeds I might have done: how sweet and comfortable woulde they bee to mee now in this my last and extremest distres?

14 To these cogitations and speeches (deer brother) shall thy hart be inforced of what estate soever thou be, at the

hower of death, if thou do not prevent it now by amendment of life, which onlie can yeeld thee cõfort in that sorrowfull day. For of good men the judge himselfe saith; *His autem fieri incipientibus, respicite & levate capita vestra, quoniam appropinquat redemptio vestra:* When these things begin to come upon other men, do yee lift up your heads, for that your redemption commeth on, from the labours and toiles of this worlde. And the holie prophet saith of the vertuous man, which hath done good works in this life, that he shall bee at this time; *Beatus vir:* An happie man. And he giveth the cause; *Quia in die mala liberabit eum Dominus, & opem feret illi super lectum doloris ejus:* For that God will deliver him in this evill daie, and will assist him upon the bed of his sorrowe. Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorowfull, as I have shewed, being nothing else but an heape of all sorrowes togither, especially to them which are drawen unto it before they are readie for the same, as commonly all they are, which deferre their amendment from day to day, & do not attend to live in such sort now as they

Luke 21.

Psal. 4.

shall

shall wish they had done when they com to that last passage.

CHAP. IX.
Of the paines appointed for sin after this life.

AMongst all the meanes which God useth towards the children of men, to moove them to this resolution, wherof I intreat, the strongest and most forcible (to the common sort of men) is, the consideration of punishments prepared by him for rebellious sinners, and transgressors of his commandements. Wherefore he useth this consideration often, as may appeer by al the prophets, who do almost nothing else, but threaten plagues and destruction to offenders. And this mean hath oft times prevailed more than anie other that could be used, by reason of the naturall love which we beare towards our selves: and consequently the naturall feare which we have of out owne danger. So we read that nothing coulde moove the Ninivites so much as the foretelling them of their imminent destruction. And Saint John Baptist, although he came in a simple and contemptible maner, yet preaching unto the people; *The terror of ven-*

The force of feare.

Jona. 3.

Mart. 3. Mark. 1. Luk. 3. *geance to come, and that the axe was now put to the trees, to cut downe for the fire all those which repented not.* Hee mooved the verie publicans and souldiers to feare (which otherwise are people of verie hard mettal) who came unto him upon this terrible embassage, & asked what they shuld do to avoid these punishments?

2 After then that we have considered of death, & of Gods severe judgement, which insueth after death, and wherein every man hath to receive according to his works in this life, as the Scripture saith: it followeth that we consider also of the punishments which are appointed for them that shall be found faultie in that account, heerby at leastwise (if no other consideration will serve) to induce christians to this resolution of serving God. For (as I have noted before) if everie man have naturally a love of himselfe, & desire to conserve his owne case, then should he also have feare of perill, whereby he is to fall into extreme calamitie. This expresseth S. Barnard excellently according to his woont: O man (saith he) if thou have left al shame (which appertaineth to so noble a creature as thou art) if thou feele no sorrow (as carnall men do not) yet loose not

1. Cor. 5.

In serm. de primordiis.

feare

feare also, which is found in very beasts. We use to load an asse, & to wearie him out with labor, & he careth not, bicause he is an asse: but if thou wouldest thrust him into the fire, or fling him into a ditch, he would avoide it as much as he could, for that he loveth life, and feareth death. Feare thou then, and be not more insensible than a beast: fear death: feare judgement: fear hell. This fear is called the beginning of wisedom, & not shame or sorrow, for that the spirit of feare is more mightie to resist sin, than the spirit of shame or sorrow, wherefore it is said: *Remember the end, and thou shalt never sin.* That is, remember the finall punishments appointed for sin after this life. Thus far S. Barnard.

Pro. 9.

Eccl. 7.

3 First therefore to speake in generall of the punishments reserved for the life to come, if the scriptures did not declare in particular their greatnes unto us: yet are there many reasons to perswade us, that they are most severe, dolorous, and intolerable. For first as God is a God in all his works, that is to say, great, woonderfull, and terrible: so especiallie he sheweth the same in his punishments, being called for that cause in scripture: *Deus justitiæ*: God of justice. As also *Deus ultionum*:

God is a justice.

Psalm. 93.

Deut. 10.

ultionum: God of revenge. Wherefore seeing all his other works are full of majestie and exceeding our capacities: we may likewise gather, that his hande in punishment must be woonderfull also. God himselfe teacheth us to reason in this maner, when he saith; *And will ye not then feare me? And will ye not tremble before my face, which have put the sand as a stop unto the sea, and have given the water a commandement never to passe it, no, not when is is most troubled, and the floods most outragious?* As who would saie: If I am woonderfull and do pas your imagination, in these works of the sea, and others, which you see dailie: you have cause to feare me, considering that my punishments are like to be correspondent to the same.

Jerem. 5.

4 Another conjecture of the great and severe justice of God may be the consideration of his infinite and unspeakable mercie: the which as it is the verie nature of God, & without end or measure, as his Godhead is: so is also his justice. And these two are the two armes (as it were) of God, imbracing and kissing one the other, as the scripture saith, therfore as in a man of this world, if we had the measure of one arme, we might easilie conjecture of the other: so seeing the woonder-

mercie.

Psal. 84.

woonderfull examples daily of Gods infinite mercy towards them that repent: we may imagine by the same, his severe justice towards them, whom he reserveth to punishment in the next life, and whom for that cause, he calleth in the scriptures; *Vasa furoris*: Vessels of his furie, or vessels to shew his furie upon. Esai.13. Psal.9.

5 A third reason to persuade us of the greatnes of these punishments, may be the marvellous patience, and long suffering of God in this life: as for example, in that he suffereth divers men from one sin to another: from one daie to another: from one yeere to another: from one age to another: to spend all (I say) in dishonor and despite of his majestie, adding offence to offence, and refusing all persuasions, allurements, good inspirations, or other means of friendship, that his mercy can devise to offer for their amendment. And what man in the world could suffer this? Or what mortall hart can shew such patience? But now if all this should not be requited with severitie of punishment, in the world to come, upon the obstinate: it might seeme against the law of justice and equitie: and one arme in God might seeme longer than the other. S. Paul toucheth this *Gods patience.*

reason

reason in his Epistle to the Romanes, where he saith: *Doest thou not knowe that the benignitie of God is used to bring thee to repentance? And thou by thy hard and impenitent hart doest hoord up vengeance unto thy selfe, in the daie of wrath, and appearance of Gods just judgements, which shall restore to everie man according to his workes?* He useth heere the words of *hoording up of vengeance*, to signifie that even as the covetous man doth hoord up money to money daily, to make his heape great: so the unrepentant sinner doth hoord up sin to sin: & God on the contrary side hoordeth up vengeance to vengeance, untill his measure be full to restore in the end: *Measure against measure*: as the prophet saith, and to paie us home: *According to the multitude of our own abhominations*. This God meant when he said to Abraham: *That the iniquities of the Amorrheans were not yet full up*. Also in the revelation unto S. John the Evangelist, when hee used this conclusion of that book: *He that doth evill let him do yet more evill: & he that lieth in filth, let him yet become more filthie: for behold, I come quicklie, and my reward is with me, to render to everie man according to his deedes*. By which wordes God signifieth that his bearing and tolerating with sinners

Rom. 2.

Esai. 17.

Jer. 16.

Gen. 15.

Apoc. 22.

ners in this life, is an argument of his greater severitie in the life to come, which the prophet David also declareth, when talking of a careleſſe ſinner hee ſaith: *Dominus irridebit eum quoniam* Pſal.36. *proſpicit quod veniet dies ejus.* The Lord ſhall ſcof at him, foreſeeing that his daie ſhall come. This daie (no doubt) is to be underſtood the daie of account and puniſhment after this life, for ſo doth God more at large declare himſelfe in another place in theſe words: *And thou ſon of* Ezech.7. *man this ſaith thy Lord God: the ende is come, now (I ſaie) the ende is come upon thee. And I will ſhew in thee my furie, and will judge thee according to thy waies, I will laie againſt thee all thy abhominations, and mine eie ſhall not ſpare thee, neither will I take anie mercie upon thee, but I will put thine owne waies upon thee, and thou ſhalt know that I am the Lorde. Behold affliction commeth on, the ende is come, the ende (I ſaie) is come: it hath watched againſt thee, & behold it is come: cruſhing is now come upon thee: the time is come: the day of ſlaughter is at hande. Shortlie will I poure out my wrath upon thee: and I will fill my furie in thee, & I will judge thee according to thy waies, and I will laie al thy wickednes upon thee: mine eie ſhall not pitie thee: neither will I take anie compaſſion upon thee, but I will laie thy waies*

upon

upon thee, and shine abhominations in the midst of thee, and thou shalt know that I am the Lorde that striketh. Hitherto is the speech of God himselfe.

Of paines in particular.

6 Seeing then now we understand in generall, that the punishments of God in the life to com are most certein to be great & severe to all such as fall into thé (for which cause the Apostle saith: *Horrendum est incidere in manus Dei viventis:* Heb.10. It is an horrible thing to fall into the hands of the living God) let us consider somwhat in particular what manner of pains and punishments they shall be.

Of the name of hell in diverse tongs.

7 And first of al touching the place of punishment appointed for the damned, cómonly called hell, the scripture in divers languages, useth divers names, but all tending to expres the grievousnes of punishment there suffered. As in Latine Num.5. & 38. it is called *Infernus*, a place beneath or under ground (as most of the olde fathers do interprete.) But whether it be under ground or no, most certaine it is, Mal.4. B. that it is a place most opposite to heavé, which is said to be above. And this name is used to signifie the miserable suppressing & hurling downe of the damned to be trodé under the feet not only of God, but also of good men for ever. For * so

* The matter in hand is not by this place substantial-

saith

faith the scripture: *Behold the day of the lord cõmeth burning like a fornace, & all proud & wicked mẽ shal be straw to that fornace, & you that fear my name shal tread thẽ down, & they shall be as burnt ashes under the soles of your feet in that day.* And this shalbe one of the greatest miseries that can happẽ to the proud & stout potentates of the world, to be thrown down with such contempt, & to be trodẽ under feet of them, whom they so much despised in this world.

8 The Hebrew word which the scripture useth for hell, is *Seol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalypse: *Lacus iræ Dei*: The lake of the wrath of God. And againe: *Stagnum ardens igne & sulphure*: A poole burning with fire and brimstone. In Greeke the scripture useth three words for the same place. The first is, *Elades*, used in the Gospell, which (as Plutarch noteth) signifieth a place wher no light is. The second is *Zophos*, in S. Peter, which signifieth darknes it selfe. In which sense it is called also of Job: *Terra tenebrosa, & operta mortis caligine*: A darke land, and overwhelmed with deadly obscuritie. Also in the Gospell; *Tenebræ exteriores*: Vtter darknes. The third Greek word is *Tartaros*: used also by Saint Peter;

ly prooved for that the opinion of those that altogither refer this place to the generall judgement, standeth not so cleer but that exception may be takẽ against it.

Esai. 14.
Matt. 14.
Apoc. 14.
Apoc. 11.
Matt. 11.
In com. supra verba, vive latenter.
2. Pet. 4.
Job. 10.
Matt. 28. & 25.
2. Pet. 4.

ter: which word being derived of the verbe *Taraſſo*, which ſignifieth to terrifie, trouble, and vexe, importeth an horrible confuſion of tormentors in that place: even as Job ſaith of it: *Ibi nullus ordo, ſed ſempiternus horror inhabitat:* There dwelleth no order, but everlaſting horror.

Job.10.

Mat.5.10. 23. Mark.9. Luk.12.

9 The Chaldie word, which is alſo uſed in the Hebrew, and tranſlated to the Greeke, is *Gehenna*, firſt of all uſed by Chriſt for the place of them which are damned, as S. Jerom noteth upon the tenth Chapter of S. Matthewes Goſpel. And this worde being compounded of *Gee* and *Hinnom*, ſignifieth a valley nigh to Jeruſalem, called the valley of Hinnom, in which the old idolatrous Jewes were wont to burn alive their owne children in the honor of the divell, and to ſound with trumpets, timbrels, & other loud inſtruments, whiles they were doing therof, that the childrens voices and cries might not be heard: which place was afterward uſed alſo for the receit of all filthines, as of dung, dead carions and the like. And it is moſt probable that our ſavior uſed this word above all other for hel, therby to ſignifie, the miſerable burning of ſoules in that place, the pitifull clamors and cries of the tormented: the

The valley of Hinnom.

con-

confuse and barbarous noise of the tormentors: togither with the most lothsome filthines of the place, which is otherwise described in the scriptures, by the names of adders, snakes, cocatrices, scorpions, & other venemous creatures, as shall be afterward declared.

10 Having declared the names of this place, and thereby also in some part, the nature: it remaineth now, that we consider, what manner of paines men suffer there. For declaration whereof, we must note, that as heaven & hel are contrarie, assigned to contrarie persons, for contrarie causes: so have they in all respects contrarie properties, conditions and effects, in such sort, as whatsoever is spoken of the felicitie of the one, may serve to infer the contrarie of the other. As when S. Paul saith, that *No eie hath seene, nor eare heard, nor hart conceived the joies that God hath prepared for them that shall be saved.* We may infer that the paines of the damned must be as great. Againe, when the scripture saith, that the felicitie of them in heaven is a perfect felicitie, conteining *omne bonum:* All goodnes; so that no one kinde of pleasure can be imagined which they have not: we must think on the contrarie part, that the misery

The paines of hell universall.

1. Cor.

Exod.

serie of the damned, must be also a perfect miserie, containing all afflictions that may be, without wanting anie. So that, as the happines of the good is infinit, & universall: so also is the calamitie of the wicked infinit & universal. Now in this life al the miseries and paines which fall upon man, are but particular, & not universall. As for example: wee see one man pained in his eies; another in his backe: which particular pains notwithstanding sometimes are so extreme, as life is not able to resist them, and a man would not suffer them long for the gaining of manie worlds togither. But suppose now a man were tormented in all the parts of his bodie at once, as in his head, his eies, his toong, his teeth, his throte, his stomacke, his bellie, his back, his hart, his sides, his thighes, & in al the joints of his bodie besides: suppose (I saie) hee were most cruelly tormented with extreme pains in all these parts togither, without ease or intermission; what thing could be more miserable thā this? What sight more lamentable? If thou shouldest see a dog lie in the streete so afflicted: I know thou couldest not but take compassion upon him. Well then, consider what difference there is be-

tweene

tweene abiding these paines for a weeke, or for al eternities; in suffring them upon a soft bed, or upon a burning gridiron and boiling fornace; among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say) gentle reader, and if thou wouldest take a great deale of labour, rather than abide the one, in this life: be content to sustaine a little paine, rather than to incur the other in the life to come.

Peculiar torments to every part.

11 But to consider these things yet further, not onely all these parts of the bodie, which have been instruments to sin, shall be tormented togither, but also every sense both externall and internall for the same cause shall be afflicted with his particular torment, contrarie to the object wherin it delited most and tooke pleasure in this worlde. As if for example, the lascivious eies were afflicted with the ugglie and fearfull sight of divels: the delicate eares, with the horrible noise of damned spirits: the nise smell, with poisoned stench of brimstone, and other unsupportable filth: the daintie taste, with most ravenous hunger and thirst: and all the sensible parts of the bodie with burning fire.

Againe,

Again, the imagination shal be tormented, with the apprehension of pains present, and to come, the memory with the remembrance of pleasures past, the understanding with consideration of the felicitie lost, and the miserie now come on. O poore Christian, what wilt thou do amidst the multitude of so greevous calamities?

The paines of hel exercised in torment, not for chastisement.

12 It is a woonderfull matter, and able (as one father saith) to make a reasonable man go out of his wits, to consider what God hath revealed unto us, in the Scriptures, of the dreadfull circumstances of this punishment: and yet to see how little the retchles men of the world do feare it. For first touching the universalitie, varietie and greatnes of the paine, not onelie the reasons before alledged, but also divers other considerations in the Scriptures do declare: As where it is saide of the damned; *Cruciabuntur die & nocte:* They shal be tormented day and night. And againe; *Date illi tormentum:* Give hir torment, speaking of Babylon in hell: by which is signified, that the paines in hell are exercised, not for the chastisement, but for torment of the parties. And torments commonlie we see in this worlde to be as great and

Apoc. 20. & 14. Apoc. 18. Luk. 16.

as extreme, as the wit of a man can reach to deuise. Imagine then, when God shall laie his head to deuise torments (as he hath done in hell) what maner of torments will they be?

13 If creating an element heer for our comfort (I meane the fire) hee coulde create the same so terrible as it is, in such sort as a man would not hold his onelie hand in it one daie, for to gaine a kingdome, what a fire thinke you hath hee provided for hell, which is not created for comfort, but onely for the torments of the parties. Our fire hath many differences from that, and therefore is trulie saide of the holie Fathers, to be but a painted & fained fire in respect of that. For our fire was made to comfort (as I have said) and that to torment. Our fire hath neede to be fed continuallie with wood, or else it goeth out: that burneth continually without feeding. Ours giveth light: that giveth none. Ours is out of his naturall place, & therfore shifteth to ascend, & to get from us as we see: but that is in the naturall place, where it was created, and therefore it abideth there perpetually. Ours cōsumeth the matter laid in it, and so quickly dispatcheth the paine: that tormenteth, but consumeth

The fierce nature of the fire of hell.

not

not to the end the paine may be everlasting. Our fire is extinguished with water and greatly abated by the coldnes of the aire about it: that hath no such abatement, or qualification. Finally what a strange & incredible kinde of fire that is, appeereth by these words of our savior so often repeated, *There shal be weeping and gnashing of teeth.* Weeping is to be referred to the effect of extreme burning in that fire, for that the torment of scalding & burning inforceth teares sooner than anie other torment, as appeereth in them, which upon the sudden do put an hot thing into their mouth, or scalde any other part of their bodie. And *gnashing of teeth or chattering at least (as everie man knoweth) proceedeth of great and extreme colde. Imagine then what a fire this is, which hath such extreme effects, both of heat and cold. O mightie Lorde what a strange God art thou? How woonderfull and terrible in al thy works and inventions? How bountifull art thou to those that love & serve thee? And how severe to them which contemne thy commandements? Hast thou devised a waie how they which lie burning in a lake of fire and brimstone shall also be tormented with extreme cold

Matt. 8. 13. 22. 24. Luk. 13.

* Gnashing and chattering of the teeth are not all one, & proceed of divers causes.

Apoc. 21.

cold? What understanding of man can conceive how this may be? But thy judgments (O Lord) are a deapth without bottom, and therfore I leave this to thy onely providence, praising thee eternally for the same. Psal.35.

14 Besides these general pains cõmon to all that be in that place, the scripture signifieth also, that there shall be particular torments, peculiar both in qualitie and quantitie to the sins and offences of ech offender. For to that ende saith the prophet Esay to God: *Thou wilt judge in measure against measure.* And God saith of himselfe: *I will exercise judgement in weight, & justice in measure.* And that is the meaning of all those threats of God to sinners, where he saith that he wil pay the home, according to their particular works, & according to the inventions of their owne harts. In this sense it is said in the Apocalyps, of Babylon now thrown downe into the lake, *Looke how much she hath glorified hir selfe, and hath lived in delites: so much torment and affliction give hir.* Whereof the holie fathers have gathered the varietie of torments that shall be in that place. As there be differences of sinnes: so shall there be varietie of torment (saith old Ephraem) as

Particular paines for particular offenders.

Esay.27.
Esay.18.
Jerem.2.
Apoc.18.
Psal.27.98.
Ezec.24.
Osee.12.
Zach.1.

Apoc.18.

Lib. de vera Pœn. cap.

if the adulterer shoulde have one kinde of torment, the murderer another, the theefe another, the droonkard another, the liar another. As if the proude man should be troden under feete, to recompence his pride: the glutton suffer inestimable hunger: the droonkard extreme thirst: the delicious mouth filled up with gaule: and the delicate bodie seared with hot burning irons.

Iob. 20. *A marvelous description used by the Scripture.*

15 The holie Ghost signifieth such a thing, when he saith in the scriptures of the wicked worldling; *His bread in his bellie shall be turned into the gaul of serpents: he shall be constrained to spue out againe the riches which he hath devoured: nay, God shall pull them out of his bellie againe: he shall be constrained to sucke the gaules of cocatrices, and the toong of an adder shal kil him: he shal paie sweetelie for all that ever he hath done: & yet shall he not be consumed, but shall suffer according to the multitude of all his devises: utter darknes lieth in waite for him: and fire which needeth no kindling shall eate him up: this is the wicked mans portion from God.* By which words and such like, it is plainly shewed, that worldlings shall receive as it were particular and proper torments, for their gluttony, for their delicate fare, for their extortion, and the like. Which

torments shall be greater than any mortall toong can expresse: as may appeere by the vehement and horrible wordes, which the holie Ghost heere useth to insinuate the same.

16 Besides this, the scripture sheweth unto us, not only the universalitie, particularitie, and severitie of these pains, but also the straitnes thereof, without aide, help, ease, or comfort, when it saith; *We shall be cast in bound both hand and feet:* For it is some kind of comfort in this world, to be able to resist or strive against our afflictions: but there we must lie stil and suffer al. Againe, when he saith; *Clausa est janua:* The gate is shut. That is, the gate of all mercie, of all pardon, of all ease, of all intermission, of all comfort is shut up from heaven, from earth, from the creator, and from creatures: insomuch as no cōsolation is ever to be hoped for more: as in all the miseries of this life there is alwaies some. This straitnes is likewise most lively expressed in that dreadfull parable of the rich glutton in hell: who was driven to that necessitie: as he desireth that Lazarus might dip the top of his finger in water to coole his toong, in the mids of that fire wherein he saith he was: and yet could not hee obtaine

The straitnes of paines in hell.

Matt. 22.

Matt. 25.

Luk. 16. *The wonderfull example of the rich glutton.*

it. A small refreshing (it seemeth) it wold have beene unto him, if he had obtained the same. But yet to shew the straitnes of the place it was denied him. Oh you that live in the sinfull wealth of the world, consider but this one example of Gods severitie, and be afeard. This man was in great roialtie a little before, and nothing regarded the extreame miserie that Lazarus was in: but now would hee give a thousand worlds (if he had them) for one drop of water to coole his toong. What demand could be lesse than this? He durst not ask to be delivered thence, or to have his torments diminished, or to aske a great vessell of water to refresh his whole bodie therein: but onelie so much as woulde sticke on the top of a mans finger, to coole his toong. To what neede was this rich man nowe driven? What a great imagination had hee of the force of one drop of water? To what pitifull change was his toong now come unto, that was woont to be so diligently applied with al kinds of pleasant liquors? Oh that one man cannot take example by another! either this is true, or else the Son of God is a liar. And then, what men are wee, that seeing our selves in danger of this miserie, do not seeke with

more

more diligence to avoid the same?

17 In respect of these extremities and strait dealings of God, in denieng all comfort and consolation at this day, the scripture saith, that men shall fall into rage, furie, and utter impatience, blasphemeing God, and cursing the daie of their nativitie, with eating their owne toongs for griefe, and desiring tho rocks and mountains to come & fall on them, to end their paine. Apoc. 16. Ezec. 23. Apoc. 13. Luk. 3.

18 Now if we ad to this, the eternitie & everlasting continuance of these torments: we shall soe that it increaseth the matter greatly. For in this world there is no torment so great, but that time either taketh awaie, or diminisheth the same. For either the tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or mitigate the matter. But heere is no such hope or cōfort: but *Cruciabuntur* (saith the scripture) *in secula seculorum, in stagno ardente igne & sulphure*: They shal be tormented for ever, in a poole burning with fire and brimstone. As long as God is God, so long shall they burne there: neither shal the tormentor nor the tormented die, but both live eternally, for the eternall miserie of the parties to be punished. *The eternitie of the paines.* Apoc. 21.

A wonderfull seeing.

19 Oh (saith one Father in a godly meditation) if a sinner damned in hell did knowe, that he had to suffer those torments there, no mo thousands of yeeres than there be sands in the sea, & grasse piles in the ground; or no mo thousand millions of ages, than there be creatures in heaven, and in earth: he would greatly rejoice thereof, for hee woulde comfort himselfe at the lest with this cogitation, that once yet the matter would have an ende. But now (saith this good man) this word *Never*, breaketh his hart when he thinketh on it, and that after a hundred thousand millions of worldes there suffered, he hath as far to his ende as he had at the first day of his entrance to these torments. Consider (good Christian) what a length one hower woulde seem unto thee, if thou hadst but to hold thy hand in fire and brimstone, onelie during the space thereof. We see, if a man be grievously sicke, though he bee laide upon a very soft bed, yet one night seemeth a long time unto him. He turneth & tosseth himselfe from side to side, telling the clocke, and counting everie hower, as it passeth, which seemeth to him a whole daie. And if a man should say unto him, that he were to abide that

pain

pain but seven yeeres togither: he would go nigh to despaire for griefe. Now if one night seeme so long and tedious to him that lieth on a good soft bed afflicted onely with a litle ague: what will the lieng in fire and brimstone do, when he shall know evidently that he shall never have end therof? Oh (deer brother) the satietie of continuance is lothsom, even in things that are not evill of theselves. If thou shouldest be bound alwais to eat one onely meat: it would be displeasant to thee in the end. If thou shouldest be bound to sit still all thy life in one place without mooving: it would be grievous unto thee, albeit no man did torment thee in that place. What then will it be to lie eternallie, that is, world without end, in most exquisit torments? Is it any way tolerable? What judgement then, what wit, what discretion is there left in men, which make no more account of this matter than they do?

20 I might heere ad another circumstance which the Scripture addeth; to wit, that all these torments shall be in darknes: a thing dreadful of it selfe unto mans nature. For there is not the stoutest man in the world, if he found himselfe alone, and naked in extreme dark- *Darknes in hell.* Mat. 8. 22.

nes, and should heare a noise of spirits comming towards him, but he would feare, albeit he felt never a lash from them on his bodie. I might also ad another circumstance, that the prophet addeth: which is, that God and good men shall laugh at them that day, which will be no small affliction. For as to be moned by a mans friend in time of adversitie, is some comfort: so to be laughed at, especially by him who onely may helpe him, is a great and intolerable increase of his miserie.

Derision.

Psal. 36.

21 And now al this that I have spoken of hitherto, is but one part of a damned mans punishment onelie, called by Divines; *Pœna sensus*: The paine of sense or feeling: that is, the paine or punishment sensibly inflicted upon the soule and bodie. But yet besides this, there is another part of his punishment, called *Pœna damni*: The paine of losse or dammage: which (by all learned mens opinion) is either greater, or no lesse than the former. And this is the infinite losse, which a damned man hath, in being excluded for ever and ever from the sight of his creator, and his glorie. Which sight onlie, being sufficient to make happie and blessed all them that are admitted unto it,

Paines of dammage which the damned suffer.

it, muſt needes be an infinite miſerie to the damned man to lack that eternally. And therefore this is but as one of the firſt and chiefeſt plagues to be laid upon him: *Tollatur impius, ne videat gloriam Dei*: Let the wicked man bee taken away to hell, to the end he may not ſee the glorie of God. And this loſſe containeth all other loſſes and dammages in it: as the loſſe of eternall bliſſe, and joie (as I have ſaid) of eternall glorie, of eternall ſocietie with the angels, and the like: which loſſes when a damned man conſidereth (as he cannot but conſider them ſtil) he taketh more griefe thereof (as Divines do hold) than by all the other ſenſible torments that he abideth beſides. Eſa.26.

22 Wherunto appertaineth the woorm of conſcience: in Scripture ſo called, for that, as a woorm lieth eating and gnawing the wood wherin ſhe abideth: ſo ſhall the remorſe of our owne conſcience lie within us, griping and tormenting us for ever. And this woorme or remorſe ſhall principally conſiſt in bringing to our mindes, all the meanes and cauſes of our preſent extreme calamities: as our negligences, whereby we loſt the felicitie, which other men have gotten. And at every one of theſe cõſiderations, *The woorm of conſcience.* Mark.9. Eſai.66. Eccl.7. Jud.6.

The cogitations of the damned.

this worm shal give us a dedly bite, even unto the hart. As when it shall lay before us all the occasions that we had offered to avoid this miserie, wherin now we are fallen, & to have gotten the glory which we have lost: how easie it had beene to have done it: how nigh we are oftentimes to resolve our selves to do it: and yet how ungratiously we left off that cogitation againe: how manie times wee were foretold of this danger, & yet how little care and fear we took of the same: how vaine the worldy trifles were wherin we spent our time, and for which we lost heaven, and fel into this intolerable miserie: how they are exalted whom we thought fooles in the world: and how we are now prooved fooles and laughed at, which thought our selves wise. These things (I say) and a thousand mo being laid before us by our owne conscience, shall yeeld us infinite griefe: for that it is nowe too late to amende them. And this grief is called the worm or remorse of our owne conscience: which woorme shall more inforce men to weep & howl, than any torment else, considering how negligentlie, foolishlie, and vainlie they are come into those so insupportable torments, & that now there is no more

time

time to redresse their errors.

23 Now only is the time of weeping & lamenting for these men, but all in vain. Now shall they begin to fret and fume, and marvel at themselves, saieng: Wher was our wit? Where was our understanding? Where was our judgement when we folowed vanities, & cõtemned these matters? *This is the talke of sinners in hell* (saith the Scripture) *what hath our pride, or what hath the glorie of our riches profited us? They are all now vanished like a shadow: we have wearied out our selves in the way of iniquitie and perdition, but the waie of the Lord we have not knowen.* This (I say) must be the everlasting song of the damned worm-eaten conscience in hell: eternall repentance, without profit. Whereby he shall be brought to such desperation (as the scripture noteth) as he shal turne into furie against himselfe, teare his owne flesh, rent his owne soule (if it were possible) and invite the fiends to torment him, seeing he hath so beastlie behaved himselfe in this world, as not to provide in time, for this principall matter, onely (indeed) to have beene thought upon. Oh if he could have but another life to live in the world againe, how would he passe it over? With what diligence? with Sap. 5.

what

what severitie? But it is not lawfull: we onely which are yet alive have that singular benefit, if we know it, or would resolve our selves to make the most of it. One of these dais, we shall be past it also, & shall not recover it againe, no not one houre, if we wold give a thousand worlds for the same, as indeede the damned would do, if they might. Let us now therfor so use the benefit of our present time as when we are past hence, we have not need to wish our selves heere againe.

24 Now is the time we may avoid all: now is the time we may put our selves out of danger of these matters: now (I saie) if we resolve our selves out of hand. For we know not what shall becom of us to morow: it may be to morow our harts will be as hard & careles of these things, as they have beene heeretofore, and as Pharao his hart was, after Moses departure from him. Oh that he had resolved himselfe thorowlie while Moses was with him, how happie had he bin? If the rich glutton had taken the time while he was in prosperitie, how blessed a man had he beene? He was foretold of his
k.16. miserie (as we are now) by Moses and the prophets, as Christ signifieth: but he would not heare. Afterward he was in such

such admiration of his owne follie, that hee would have had Lazarus sent from Abrahams bosome unto his brethren to warn them of his successe. But Abraham told him, it was bootlesse, for they would not have beleeved Lazarus, but rather have persecuted him as a lier, and defamer of their honorable brother dead, if he should have come & have told them of his torments. Indeed so woulde the wicked of the world do now, if one shuld come and tel them, that their parents or friends are damned in hell for such and such things: & do beseech them to looke better to their lives, to the end by their comming thither, they do not increase the others pains, for being some cause of their damnation (for this is onelie the cause of care which the damned have towards the living, and not for any love they now bear thē) if (I say) such a message should com from hell, to the florishing sinners of this world, would they not laugh at it? Woulde they not persecute eagerlie the parties that should bring such newes: what then can God devise to do for the saving of these men? What waie, what meanes may he take, when neither warning, nor example of others, nor threats, nor exhortations wil

do

do anie good? We know, or may know, that leading the life which wee do, wee cannot be saved. We know, or ought to know, that manie before us have beene damned for lesse matters. We know and cannot choose but know, that we must shortlie die, & receive our selves, as they have received: living as they did, or woorse. We see by this laid down before that the pains are intollerable, and yet eternal, which do expect us for the same. We confesse them most miserable, that for anie pleasure or commoditie of this world, are now fallen into those paines. What then shoulde let us to resolve, to dispatch our selves quickly of all impediments? To break violently frō all bonds and chains of this wicked world, that do let us from this true and zealous service of God? Why should we sleep one night in sin, seeing that night may chance to be our last, & so the everlasting cutting off, of all hope for the time to come?

25 Resolve thy selfe therefore (my deer brother) if thou be wise, and cleere thy selfe from this danger, while God is willing to receive thee, and mooveth thee thereunto by these meanes, as he did the rich man by Moses and the Prophets while he was yet in his prosperitie. Let

his

his example be often before thine eies, and consider it thoroughlie, and it shall do thee good. God is a wonderfull God, and to shew his patience & infinit goodnes, hee wooeth us in this life, seeketh unto us, and laieth himselfe (as it were) at our feet, to move us to our own good, to win us, to draw us & to save us from perdition. But after this life he altereth his course of dealing: hee turneth over the leafe, and changeth his stile. Of a Lambe hee becommeth a Lion to the wicked: and of a savior, a just and severe punisher. What can be said or don more to moove us? He that is forewarned and seeth his owne danger before his face, & yet is not stirred, nor made the more wary or fearful therby, but notwithstanding will come or slide into the same: may well be pitied, but surely, by no meanes can he be helped, making himselfe incapable of all the remedies, that may be used.

CHAP. X.

Of the most honorable and munificent rewards proposed to all them that truly serve God.

THe reasons and considerations laid downe before in the former Chapters

ters might well suffice, to stir up the hart of any reasonable Christian, to take in hand this resolution, wherof we talke, & whereunto I so much covet to perswade thee (for thy onely good and gain) gentle reader. But for that all harts are not of one constitution in this respect, nor al drawn and stirred with the same means: I purpose to adjoin heer a consideration of commoditie, whereunto commonlie ech man is prone by nature. And therefore I am in hope it shall be more forcible to that we go about; than any thing else that hitherto hath beene spoken. I mean thē to treat of the benefits which are reaped by the service of God, of the gain drawn thence, and of the good paie & most liberall reward which God performeth to his servants, above all the maisters created, that may be served. And though the just fear of punishment (if we serve him not) might be sufficient to drive us to this resolution: and the infinite benefits alreadie received, induce us to the same, in respect of gratitude (of both which somewhat hath bin said before;) yet am I content so far to inlarge this libertie to thee (good reader) that except I shew this resolution, which I crave to be more gainfull and profita-

God the best paimaster.

ble than any thing else in the world that can be thought of: thou shalt not bee bound unto it for any thing that hitherto hath been said in that behalfe. For as God in all other things is a God of great majestie, full of bountie, liberalitie, and princely magnificence: so is he in this point above all other: in such sort, as albeit whatsoever we do, or can do, is but due debt unto him, and of it selfe deserveth nothing: yet of his munificent majestie, he letteth passe no one jot of our service unrewarded, no not so much as a cup of cold water. Matt.10. Mark.9.

2 God commanded Abraham to sacrifice unto him his onelie sonne Isaac, which he loved so much: but whē he was readie to do the same, God said, Do it not: it is ynough for me that I see thine obedience. And bicause thou hast not refused to do it, I swear to thee (saith he) by my selfe, that I will multiplie thy seed as the starres of heaven, & the sands of the sea: and among them also one shall be Christ, the saviour of the world. Was not this a good paie for so little paines? King David one night began to think with himselfe, that he had now an house of Cedar, and the Arke of God lay but under a tent, & therefore resolved Gen.22. 2.Reg.

to

to builde an house for the saide Arke. Which onely cogitation God tooke in so good part, as he sent Nathan the prophet unto him presently, to refuse the thing, but yet to tell him, that for so much as he had determined such a matter: God would build an house or rather a kingdom to him, & his posterity, which should last for ever, and from which he would never take away his mercie, what sins or offences soever they committed. Which promise we see now fulfilled in Christ his Church raised out of that familie. What shoulde I recite many like examples: Christ giveth a generall note heerof, when he calleth the workmen and paieth to each man his wages, so dulie: as also when he saith of himselfe; *Behold, I com quickly, and my reward is with me.* By which place is evident, that God suffereth no labor in his service to bee lost or unpaied. And albeit (as after in place convenient shall be shewed) hee paieth also, & (that abundantly) in this life: yet (as by those two examples appeereth) he deferreth his chiefe pay, unto his cõming in the end of the day, that is, after this life, *In the resurrection of the just:* as himselfe saith in another place.

Psal. 88.

Matt. 20. Apoc. 22.

Luk. 14.

3 Of this paiment then reserved for Gods

Gods servants in the life to come, we are now to consider, what, and what maner a thing it is, and whether it be woorth so much labor and travell, as the service of God requireth or no. And first of all, if we will beleeve the holie scripture, calling it a kingdome, an heavenlie kingdom, an eternal kingdom, a most blessed kingdome: we must needs confesse it to be a marvellous great reward. For that worldly princes do not use to give kingdoms to their servants for recompence of their labors. And if they did, or were able to do it: yet could it bee neither heavenlie, nor eternall, nor a blessed kingdome. Secondly, if we credite that which S. Paul saith of it; *That neither eie hath seen, nor eare heard, nor hart of man conceived,* how great a matter it is: then must wee yet admit a greater opinion thereof, for that we have seene manie woonderful things in our daies; we have heard more woonderfull, we may conceive most woonderfull, and almost infinite. How then shall we come to understand the greatnes and value of this reward? Surely no toong created, either of man or angell, can expresse the same: no imagination conceive; no understanding comprehende it. Christ himselfe hath

Matt. 25.
2. Tim. 4.
2. Pet. 1.
Luk. 14.
1. Cor. 2.
Esa. 64.

hath said, *Nemo scit, nisi qui accipit*: No man knoweth it, but he that enjoieth it. And therefore he calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of Hercules foote upon the hill Olympus, drewe out his whole bodie, by the proportion of that one part: so we by some thing set downe in scripture, and by some other circumstaunces agreeing thereunto, may frame a conjecture of the matter, though it come farre behind the thing it selfe.

4 I have shewed before how the scripture calleth it an heavenlie, an everlasting, and a most blessed kingdome: whereby is signified, that all must bee kings that are admitted thither. To like effect it is called in other places; *A crowne of glorie, a throne of majestie, a paradise, or place of pleasure, a life everlasting*. Saint John the Evangelist being in his banishment, by speciall privilege, made privie to some knowledge and feeling thereof, as well for his own comfort, as for ours, taketh in hande to describe it by comparison of a citie: affirming, that the whole citie was of pure golde, with a great and high wall of the preci-

poc. 2. 20.
poc. 2. 53.
att. 16.
uk. 10.
poc. 21.
22.

ous

ous stone, called Jaspis. This wall had also twelve foundations, made of twelve distinct precious stones, which he there nameth: also twelve gates, made of twelve rich stones, called Margarits; & everie gate hath an entire Margarit. The streets of the citie were paved with gold, interlaid also with pearles & precious stones. The light of the citie was the cleernes and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceeded a river of water, as cleere as cristall to refresh the city: & on both sides of the banks there grewe the tree of life, giving out continuall and perpetuall fruit: there was no night in that citie, nor any defiled thing entered there: but they which are within shall raign (saith he) for ever and ever.

The description of the paradise.

5 By this description of the most rich and precious things that this worlde hath, Saint John would give vs to understande the infinite value, glorie, and majestie of this felicitie, prepared for us in heaven: though (as I have noted before) it being the princely inheritance of our Saviour Christ, the kingdome of his father, the eternall habitation of the holie Trinitie prepared before all worldes, to set out the glorie,

and

and expres the power of him that hath no ende or measure, either in power or glorie: we may verie well thinke with S. Paul, that neither toong can declare it, nor hart imagin it.

6 When God shal take upon him to do a thing for the uttermost declaration (in a certain sort) of his power, wisedom, and majestie: imagine you, what a thing it wil be. It pleased him at a certain time to make certaine creatures to serve him in his presence, & to be witnesses of his glorie: and therupon with a word, created the Angels, both for number & * perfection, so strange and woonderfull, as maketh mans understanding astonished to thinke of it. For as for their number they were almost infinite, passing the number of all the creatures of this inferior worlde, as divers learned men, and some ancient fathers do thinke: though Daniell (according to the fashion of the scripture) do put a certaine number for an uncertaine, when he saith of Angels, *A thousand thousands did minister unto him* (that is, unto God) *and tenne thousande times an hundred thousand, did stande about him to assist*. And for their perfection of nature, it is such (being, as the scripture saith, spirites, and like burning fire) as they

The creation of Angels.

B

* Great excellencie of [illegible] may be [illegible] unto them: [illegible] not perfection.

Dan. 7.

Psal. 103.

they far surpasse all inferiour creatures, in naturall knowledge, power, and the like. What an infinite majestie doth this argue in the creator?

7 After this, when many of these Angels were fallen: it pleased God to create another creature, farre inferior to this, for to* fill up the places of such as had fallen: and thereupon created man of a peece of claie, as you know, appointing him to live a certaine time in a place distant from heaven, created for this purpose, which is the world: a place of intertainment and triall for a time, which afterwarde is to be destroied againe. But yet in creating of this transitorie world (which is but a cottage of his owne eternall habitation) what power, what magnificence, what majestie hath he shewed? What heavens, & now woonderfull hath he created? What infinite starrs and other lights hath he devised? What elements hath he framed? And howe marvellouslie hath he compact them togither? The seas tossing & tumbling without rest, and replenished with infinite sorts of fish: the rivers running incessantlie thorow the earth like veines in the bodie, and yet never to be emptie nor ouerflow the same: the earth

The creation of the world to expresse the power of God.

*We may not well restraine the purpose of God onelie to this: besides that, it may be doubted likewise by what warrant that opinion doth stand.

it selfe, so furnished with all varietie of creatures, as the hundred part thereof is not imploied by man, but onely remaineth to shew the full hande, and strong arme of the creator. And all this (as I saide) was done in an instant, with one worde onelie: and that for the use of a small time, in respect of the eternitie to com. What then shal we imagine that the habitation prepared for that eternitie shall be? If the cottage of his meanest servant (and that made onely for a time, to beare off as it were a shower of raine) be so princely, so gorgeous, so magnificent, so ful of majestie as wee see this world is: what must wee thinke that the kings pallace it selfe is, appointed for all eternitie; for him and his friends to reigne togither? Wee must needes thinke it to bee as great, as the power and wisedome of the maker coulde reach unto, to performe: and that is, incomparable, and above all measure infinite. The great king Assuerus, which reigned in Asia over an hundred twentie and seaven provinces, to discover his power and riches to his subjects made a feast (as the Scripture saith) in his citie of Susa, to all princes, states, and potentates of his dominions, for

Hester. 1.

an

an hundred and fower-score daies togi-
ther. Esay the prophet saith, that our Esay.25.
God and Lord of hostes, will make a so-
lemne banket to all his people upon the
hill and mount of heaven, and that an Luk.13.
harvest banket of fat meates, and pure
wines. And this banket shall be so so-
lemne, as the verie sonne of God him-
selfe chiefe Lord of the feast shal be con-
tent to gird himselfe, and to serve in the
same, as by his owne wordes he promi-
seth. What manner of banket then shal
this be? How magnificent? How full of
majestie? Especially seeing it hath not
onely to endure an hundred and fower-
score daies (as that of Assuerus did) but
more than an hundred and fower-score
millions of ages: not served by men (as
Assuerus feast was) but by Angels and
the verie sonne of God himselfe: not to
open the power and riches of an hun-
dred twentie and seaven provinces, but
of God himselfe, King of kings, and
Lord of Lords, whose power and riches
are without ende, and greater than all
his creatures togither can cõceive? How
glorious a banket shall this bee then?
How triumphant a joie of this festivall
daie? O miserable and foolish children
of men, that are borne to so rare and

singular a dignitie, and yet cannot bee brought to consider, love, or esteeme of the same.

The pleasures and commodities of this life.

8 Other such considerations there be to shew the greanes of this felicitie: as that, if God hath given so manie pleasures, and comfortable gifts in this life (as we see are in the world) being a place notwithstanding of banishment, a place of sinners, a vale of miserie, and the time of repenting, weeping, and wailing: what will he do in the life to come, to the just, to his friends, in the time of joie, and marriage of his sonne? This was a most forcible consideration with good Saint Augustine, who in the secret speech of his soule with God, said thus: O Lord, if thou for this vile body of ours, give vs so great and innumerable benefits, from the firmament, from the aire, from the earth, from the sea: by light, by darknes, by heat, by shadowe, by deawes, by showers, by windes, by raines, by birds, by fishes, by beastes, by trees, by multitude of herbs, and varietie of plants, and by the ministerie of all thy creatures. O sweete Lord what maner of things, how great, how good, and how innumerable are those which thou hast prepared in our heavenlie coun-

Apoc. 19.

In soliloquijs ante me ad Deum.

countrie, where we shall see thee face to face? If thou do so great things for us in our prison: what wilt thou give us in our palace? If thou giveſt ſo manie things in this world, to good and evill men together: what haſt thou laid up for onelie good men in the world to come? If thine enimies and friends togither are ſo well provided for in this life: what ſhall thy onelie friends receive in the life to come? If there bee ſo great ſolaces in theſe daies of teares: what joie ſhall there be in that day of marriage? If our jaile containe ſo great matters: what ſhall our countrie and kingdome do? O my Lord & God, thou art a great God; *and great is the multitude of thy magnificence and ſweetnes.* And as there is no end of thy greatnes, nor number of thy wiſedome, nor meaſure of thy benignitie: ſo is there neither end, number, nor meaſure of thy rewards, towards them that love and fight for thee. Hitherto S. Auguſtine.

Apoc. 21.

Pſal. 30.

9 Another waie to conjecture of this felicitie is, to conſider the great promiſes which GOD maketh in the ſcriptures, to honor and glorifie man in the life to come. *Whoſoever ſhall honor mee* (ſaith God) *I will glorifie him.* And the

How much God honoreth man.

1. Reg. 2. Pſal. 3.

prophet David as it were complaineth joifully, that Gods friends were so much honored by him. Which he might with much more cause have saide, if he had lived in the new Testament, and had heard that promise of Christ whereof I spake before, that his servants shoulde sit downe and banket, and that himselfe woulde serve and minister unto them in the kingdom of his father. What understanding can conceive, how great this honor shall be? But yet in some part it may be gessed, by that he saith, that they shall sit in judgement with him: and (as Paule addeth) shall be judges not onely of men, but also of Angels. It may also bee conjectured by the exceeding great honour, which God at certaine times hath done to his servants, even in this life. Wherein notwithstanding they are placed to be despised, and not to be honored. What great honor was it that he did to Abraham in the sight of so manie kings of the earth, as of Pharao, Abimelech, Melchisedech, and the like? What honor was that he did to Moses and Aaron in the face of Pharao and all his court, by the woonderfull signes that they wrought? What excessive honor was that he did to holie Josue, when

...uk.12.
...Matt.19.
...uk.22.
...Cor.6.
...Matt.10.
...Gen.12.
...14.20.
...Exod.5.
...Ad.7.

in

In the sight of all his armie, he staied the sunne and moone in the midst of the firmament, at Josue his appointment, obeieng therein (as the scripture saith) to the voice of a man? What honor was that he did to Esaie in the sight of king Ezechias, when he made the sunne to go backe ten degrees in the heavens? What honor was that he did to Helias in the sight of wicked Achab, when he yeelded the heavens into his hands, and permitted him to saie, that neither rain, nor dew, shoulde fall upon the grounde (for certaine yeeres) but by the words of his mouth onely? What honor was that hee did to Elizeus in the sight of Naaman the noble Syrian, whom he cured onely by his word from the leprosie: and his bones after his death, raised (by onelie touching) the dead to life? Finally (not to allege mo examples heerin) what singular honor was that, hee gave to al the Apostles of his sonne, that as manie as ever they laide handson, were healed from al infirmities, as Saint Luke saith? Nay (which is yet more) the very girdles & napkins of S. Paul did the same effect: & yet more than that also, as many as cam within the only shadow of S. Peter were healed from their diseases.

Josu. 10.

Esai. 38.

3. Reg. 17.

4. Reg. 5.

4. Reg. 13.

Act. 5.

Act. 19.

Act. 5.

Is not this marvelous honor even in this life? Was there ever Monarch, prince, or potentate of the world, which could vaunt of such points of honor? And if Christ did this, even in this world to his servants, whereof notwithstanding, he saith his kingdome was not: what honor shall we thinke he hath reserved for the world to come, where his kingdome shall bee, and where all his servants shall bee crowned as kings with him.

John. 18.

1. Tim. 4.
Apoc. 4.

10 Another declaration yet of this matter is laid down by Divines for opening of the greatnes of this beatitude in heaven: & that is, the consideration of three places, whereto man by his creation is appointed. The first is his mothers womb, the second this present world, the thirde is *Cælum Empireum*, which is the place of blisse in the life to come. Now in these three places, we * must hold the proportion (by all reason) which we see sensibly to bee observed betweene the first two. So that looke in what proportion the second doth differ from the first; in like measure must the third differ frō the second, or rather much more: seeing that the whole earth put togither, is by all philosophie, but as a pricke or small point in respect of the marvelous greatnes

The three places wherein man is appointed.

B.
* It is rather a conjecture than grounded vpō any sufficient warrant, to set downe in just a proportion therein.

nes of the heavens. By this proportion then we muſt ſaie, that as farre as the whole world doth paſſe the wombe of one private woman: ſo much in all beautie, delights, and majeſty, doth the place of bliſſe paſſe all this whole world. And as much as a man living in the worlde doth paſſe a childe in his mothers belly, in ſtrength of bodie, beautie, wit, underſtanding, learning, and knowledge: ſo much and far more, doth a ſaint in heaven paſſe men of this world, in all theſe things, and manie mo beſides. And as much horror as a man woulde have, to turne into his mothers wombe againe: ſo much would a glorified ſoule have to returne into this world againe. The nine monethes alſo of life in the mothers womb, are not ſo little in reſpect of mans life in the world, as is the longeſt life upon earth, in reſpect of the eternall in heaven. Nor the blindnes, ignorance, and other miſeries of the childe in his mothers womb, are anie waie comparable to the blindnes, ignorance, and other miſeries of this life, in reſpect of the light, cleere knowledge, and other felicities of the life to come. So that by this alſo ſom conjecture may be made of the matter which we have in hand.

Two parts of felicitie in heaven.

11 But yet to consider the thing more in particular, it is to be noted, that this glorie of heaven shall have two parts: the one belonging to the soul: the other belonging to the bodie. That which belongeth to the soule, consisteth in the vision of God, as shall be shewed after: that which belongeth to the bodie, consisteth in the change and glorification of our flesh, after the generall resurrection, that is, whereby this corruptible bodie of ours, shall put on incorruption (as S. Paule saith) and of mortall, become immortall. All this flesh (I say) of ours, that now is so cumbersome, & grieveth the minde, that now is so infested with so manie inconveniences: subject to so manie mutations; vexed with so many diseases: defiled with so many corruptions; replenished with so infinit miseries and calamities, shal then be made glorious, and most perfect to endure for ever, without mutation, & to raign with the soule, world without end. For it shall bee delivered from this lumpish heavines, wherewith it is pestered in this life, from all diseases likewise and paines of this life, and from all troubles and incumbrances, belonging to the same, as sin, eating, drinking, sleeping, and such like.

That which concerneth the bodie.

1. Cor. 15.

like. And it shall be set in a most florishing estate of health never deceivable againe. So florishing, that our Saviour Christ saith; that *At that day shall the just shine as the sunne in the kingdome of their father.* A marvellous saieng of Christ, and in humane sense almost incredible, that our putrified bodies shoulde shine and become as cleere as the sunne. Whereas in the contrarie part, the bodies of the damned shall be as blacke and uglie, as filth it selfe. So likewise al the senses togither, finding then their proper objects in much more excellencie than ever they could in this world (as shal be shewed after) even everie part, sense, member, & joint shal be replenished with singular cõfort, as the same shalbe tormented in the damned. I will heere alledge Anselmus his words: for that they expresse lively this matter. All the glorified bodie (saith he) shall be filled with abundance of all kinde of pleasure, the eies, the eares, the nose, the mouth, the hands, the throte, the lungs, the hart, the stomacke, the backe, the bones, the marrow, the intrals themselves, and every part therof shal be replenished with such unspeakable sweetnes & pleasure, that truly it may be said, that *The whole*

Matt. 5.

Cap. 57.

The rewards.

Psal. 35. man is made to drinke of the river of Gods divine pleasures, and made drunken with the abundance of Gods house. Besides al which, it hath perpetuitie, wherby it is made sure now, never to die, or alter from his felicitie: according to the saieng of Scripture, that *The just shall live for ever.* Which is one of the chiefest prerogatives of a glorified bodie: for that by this, all care and fear is taken away, al danger of hurt and noiance remooved from us.

Ep. 5.

That which concerneth the soule.

12 But now to come to that point of this felicitie, which pertaineth to the soule, as the principall part, it is to bee understood, that albeit there be manie things that do concur in this felicitie, for the accomplishment & perfection of happines: yet the fountaine of all is but one onely thing called by Divines; *Visio Dei beatifica*: The sight of God that maketh us happie. *Hæc sola est summum bonum nostrum*, saith S. Augustine. This onelie sight of God is our happines. Which Christ also affirmeth, when hee saith to his father; *This is life everlasting, that men knowe thee the true God, and Jesus Christ whom thou hast sent.* S. Paul also putteth our felicitie; *In seeing God face to face.* And Saint John; *In seeing God as he is.* And the reason of this is, for that al the plea-

Aug. lib. de civ. cap. 13.

Joh. 17.

1 Cor. 13.

pleasures & contentations in the world, being onelie sparkles and parcels sent out from God: they are all contained much more perfectly and excellently in God himself, than they are in their owne natures created: as also all the perfections of his creatures are more fullie in him than in themselves. Whereof it followeth, that whosoever is admitted to the vision and presence of God, he hath all the goodnes and perfection of creatures in the world united togither, and presented unto him at once. So that whatsoever delighteth either bodie or soule, there he enjoyeth it wholy knit up togither as it were in one bundle, and with the presence thereof is ravished in all parts both of minde and bodie: as he cannot imagine, thinke, or wish for any joie whatsoever, but there he findeth it in his perfection: there he findeth all knowledge, all wisedome, all beautie, all riches, all nobilitie, all goodnes, all delight, and whatsoever beside either deserveth love and admiration, or worketh pleasure or contentation. All the powers of the minde shall bee filled with this sight, presence, and fruition of God: all the senses of our bodie shall be satisfied: God shall be the universall felicitie of all

him

his saints, containing in himselfe al particular felicities, without end, number, or measure. He shall be a glasse to our eies: musicke to our eares: honie to our mouthes: most sweet and pleasant balm to our smell: he shall be light to our understanding: contentation to our will: continuation of eternitie to our memorie. In him shal we injoy al the varietie of times, that delite us heer: al the beautie of creatures that allure us heere: all the pleasures & joies that content us heere. In this vision of God (saith one Doctor) we shall know: we shall love: we shall rejoice: we shall praise. We shall know the verie secrets and judgements of God: which are a depth without bottome. Also the causes, natures, beginnings, ofsprings, and ends of all creatures. We shall love incomparablie, both God (for the infinite causes of love that wee see in him) and our companions as much as our selves, for that wee see them as much loved of God as our selves: and that also for the same, for which we are loved. Whereof insueth, that our joie shall be without measure: both for that we shall have a particular joie for everie thing we love in God (which are infinit) and also for that, we shall rejoice at the felicitie

Hug. lib 4 de anima. c. 15.

Knowledge. Psal. 35.

Love.

The greatnes of joy in heaven.

felicitie of everie one of our cõpanions, as much as at our own, & by that means we shall have so many distinct felicities, as we shall have distinct cõpanios in our felicitie, which being without number, it is no marvell though Christ said, *Go into the joy of the Lord*: And not let the Lords joy enter into thee: for that no one hart created can receive the fulnes & greatnes of this joy. Heerof it foloweth lastly, that we shall praise God without end or wearines, with all our hart, with all our strength: with al our powers: with all our parts: according as the Scripture saith: *Happy are they that live in thy house (O lord) for they shal praise thee eternally without end.* Matt. 25. Psal. 83.

13 Of this most blessed vision of God, the holie father S. August. writeth thus: *Happie are the cleane of hart, for they shall see God* (saith our Saviour) then is there a vision of God (deere brethren) which maketh us happie: a vision (I saie) which neither eie hath seene in this world, nor eare hath heard, nor hart conceived. A vision that passeth all the beautie of earthlie things, of golde, of silver, of woods, of fieldes, of sea, of aire, of sun, of moone, of stars, of Angels: for that all these things have their beuty frõ thence. *We shall see him face to face* (saith the Apostle) Tract. 4. in ep. Ioh. Matt. 5. 1. Cor. 3.

Aug. ca. 36. Apostle) *and wee shall knowe him as we are*
Soliloquius. *knowne.* We shall know the power of the
1. Cor. 13. father, we shal know the wisdome of the
sonne, we shall know the goodnes of the
holie ghost: we shal know the indivisible
nature of the most blessed Trinitie. And
this seeing of the face of God, is the joie
of Angels, and all Saints in heaven. This
is the reward of life everlasting: this is
the glorie of blessed spirits: their ever-
lasting pleasure; their crowne of honor;
their gaine of felicitie; their rich rest;
their beautifull place; their inward and
outward joie; their divine paradise; their
heavenly Jerusalem; their felicity of life;
their fulnes of blisse; their eternall joie;
their peace of God that passeth all un-
Psal. 4. derstanding. This sight of God, is the
full beatitude, the totall glorification of
man, to see him (I saie) that made both
heaven and earth, to see him that made
thee, that redeemed thee, that glorifi-
ed thee. For in seeing him thou shalt
possesse him: in possessing him, thou
shalt love him: in loving him thou shalt
praise him. For he is the inheritance of
his people: he is the possession of their
felicitie: he is the reward of their expec-
Gen. 15. tation. *I will be thy great reward* (saith he
to Abraham.) O Lord thou art great, &
there-

therefore no marvell if thou be a great rewarde. The sight and fruition of thee therefore is all our hire, all our reward, all our joie and felicitie, that we expect: seeing thou hast saide: that *this is life everlasting, to see and know thee our true God, and Jesus Christ whom thou hast sent.* Joh.17.

14 Having now declared the two generall parts of heavenlie felicitie, the one appertaining to our soule, the other to our bodie: it is not hard to esteeme what excesse of joie, both of them joined togither shall worke, at that happie daie of our glorification. O joy above all joies, passing all joie, and without which there is no joy! when shall I enter into thee (saith S. Augustine) when shall I enjoie thee to see my God that dwelleth in thee? O everlasting kingdom! O kingdome of al eternities! O light without end! O peace of God that passeth al understanding! in which the soules of saints do rest with thee: *And everlasting joy is upon their heads, they possesse joy and exultation: and all paine and sorrow is fled from them.* O how glorious a kingdom is thine (O Lord) wherin al saints do raign with thee: *Adorned with light, as with apparell: and having crownes of pretious stones, on their heads?* O kingdome of everlasting blisse, where

Ca.36. soliloquiorum.
Phil.4.
Esai.35.
Esai.51.
Psal.53.
Psal.51.

where thou, O Lorde, the hope of all Saints art, and the Diademe of their perpetuall glorie, rejoicing them on everie side, with thy blessed sight. In this kingdome of thine, there is infinite joie and mirth without sadnes: health, without sorrow: life, without labor: light, without darknes: felicitie without abatement: al goodnes without any evil: Where youth florisheth, that never waxeth old: life, that knoweth no end: beautie that never fadeth: love, that never cooleth: health that never diminisheth: joy that never ceaseth. Where sorrow is never felt: complaint is never heard: matter of sadnes is never seene: nor evill successe is ever feared. For that they possesse thee (O Lorde) which art the perfection of their felicitie.

A comfortable consideration.

15 If we would enter into these considerations as this holie man, and other his like did: no doubt but wee shoulde more be inflamed with the love of this felicitie, prepared for us, than we are, and consequently should strive more to gaine it than we doo. And to the end, thou maiest conceive som more feeling in the matter (gentle Reader) consider a little with me, what a joifull daie shall that be at thy house, when having lived

in

in the feare of God, and atchieved in his service the ende of thy peregrination, thou shalt com (by the means of death) to passe from miserie & labor to immortalitie: and in that passage (when other men begin to feare) thou shalt lift up thy head in hope, according as Christ promiseth, for that the time of thy salvation commeth on. Tell me what a day shall that bee, when thy soule stepping foorth of prison, and conducted to the tabernacle of heaven, shall be received there, with the honorable companies, & troups of that place? With al those blessed spirits mentioned in Scripture, as principalities, powers, vertues, dominations, thrones, angels, Archangels, Cherubins and Seraphins: also with the holy Apostles and disciples of Christ, Patriarches, Prophets, Martyrs, Innocents, Confessors and saints of God? Al which shal triumph now at thy coronation and glorification. What joy will thy soule receive in that day, when she shall be presented in the presence of all those states, before the seat & majestie of the blessed Trinity, with *recital & declaration of al thy good works, and travels suffered for the love & service of God? When there shall be laide downe in that honorable

Luk. 21.

Ephes. 1. Colos. 1. 1. Thes. 1. Esai. 6.

Luk. 15.

* This must needes be warilie taken: otherwise, with the comfort that is sought thereby there may be danger of error also.

consistory, all thy vertuous deeds, all thy labours that thou hast taken in thy calling: al thy almes: all thy praiers: al thy fasting: all thy innocencie of life: al thy patience in injuries: al thy constancie in adversities: al thy temperance in meats: all the vertues of thy whole life? When all (I saie) shall be recounted there: all commended: all rewarded: shalt thou not see now the value and profit of vertuous life? Shalt thou not confesse, that gainfull and honorable is the service of God? Shalt thou not now be glad and blesse the hower, wherin first thou resolvest thy selfe to leave the service of the worlde, to serve God? Shalt thou not thinke thy selfe beholding to him or hir that persuaded thee unto it? Yes verily.

The joy of heaven. 16 But yet (more than this) when as being so neere thy passage heere thou shalt consider into what a port and haven of securitie, thou art come, and shalt looke backe upon the dangers, which thou hast passed, and wherin other men are yet in hazard: thy cause of joy shall greatly be increased. For thou shalt see evidently how infinite times thou were to perish in that journey, if GOD had not holde his speciall hande over thee. Thou shalt see the daungers wherein

other

other men are, the death and damnation whereinto manie of thy friends and acquaintance have fallen, the eternall paines of hell incurred by manie, that used to laugh and be merie with thee in the world. All which shall augment the felicitie of this thy blessed estate. And now for thy selfe, thou maist be secure, thou art out of all danger for ever and ever, There is no more need now of fear, of watch, of labor, or of care. Thou maist laie downe all armour now, better than the children of Israell might have done when they had gotten the land of promise. For there is no more enimie to assaile thee, there is no more wilie serpent to beguile thee: all is peace, all is rest, all is joy, all is securitie. Good S. Paul hath no more neede now to labour in the ministerie of the word, neither yet to fast, to watch, or to punish his bodie. Good old Jerom may now cease to afflict himselfe both night and day, for the conquering of his spirituall enimie. Thy onely exercise must be now to rejoice, to triumph, to sing *Halleluias*, to the lamb which hath brought thee to this felicitie, and will keepe thee in the same, worlde without ende. What a comfort will it bee to see that lambe sitting on his

Jos. 21. 22.
Gen. 3.
Sap. 17.
1. Cor. 9.
Jerom. ep. 22. ad Eust.
Apoc. 19.

Matth. 2. his seate of state? If the wise men of the East, came so farre off and so re- joiced to see him in the manger: what will it bee to see him sitting in his glo- rie? If Saint John Baptist did leape at his presence in his mothers bellie: what shall his presence do in this his royall and eternall kingdome? It passeth all other glorie that saints have in heaven (saith Saint Austen) to bee admitted to the inestimable sight of Christ his face, and to receive the beames of glo- rie, from the brightnes of his majestie. And if we were to suffer torments eve- rie daie, yea to tolerate the verie paines of hell for a time, thereby to gaine the sight of Christ, and to be joi- ned in glorie to the number of his saints it were nothing in respect of the re- warde. O that wee made such account of this matter, as this holie and learned man did: we would not live as wee doe, nor leese the same for such trifles as most men do.

Luk. 2.

Serm. 37. de sanctis.

Meeting with our godlie friends in heaven.

17 But to go forewarde yet further in this consideration: imagine besides all this, what a joie it shall be unto thy soule at that daie, to meete with all thir godlie friends in heaven, with *father, with mother, with brothers, with

B. *There be divers of

sisters,

sisters, with wife, with husbande, with maister, with schollers: with neighbours, with familiars, with kindred, with acquaintance, the well comes, the mirth, the sweete imbracements that shall bee there, the joie whereof (as [a] noteth well Saint Cyprian) shall bee unspeakable. Adde to this, the daylie feasting, and inestimable triumph which shall be there, at the arrivall of newe brethren and sisters comming thither from time to time, with the spoiles of their enimies, conquered and vanquished in this worlde. O what a comfortable sight will it bee to see those seates of Angels fallen, filled up againe with men and women from daie to daie! To see the crownes of glorie set upon their heades: and that in varietie, according to the varietie of their conquests. One [b] for martyrdome or confession, against the persecutor: another for chastitie, against the fleshe: another for povertie or humlitie, against the worlde: another for manie conquestes togither, against the divell. There the glorious companie of the Apostles (saith [c] holie Cyprian) there the number of rejoising prophets, there the innumerable multitude

this minde: but seeing that the knowledge of father, & mother, & such like is earthly knowledge; & all earthly knowledge shall then be abolished: I see not how it may be warranted that we shal then have remembrance or knowledge of any such; saving onelie as they are mēbers of one body, and not as our father, kinsman, or freind.

[a] *Cyp. lib. de mortalitate.*
[b] 2. Tim. 4. Apoc. 2. 3. 4.
[c] *Lib. de mortalitate.*

multitude of martyrs shall receive the crownes of their deaths and sufferings. There triumphing virgins, which have overcome concupiscence with the strength of continencie: there the good almers, which have liberallie fed the poore, and (keeping Gods commaundements) have transferred their earthlie riches to the store-house of heaven, shall receive their due and peculiar rewarde. O how shall vertue shew hirselfe at this day? How shall good deedes content their dooers? And among all other joies and contentations, this shall not be the least, to see the poore soules that come thither on the sudden from the miseries of this life, how they (I saie) shall remaine astonied, and as it were besides themselves, at the sudden mutation, and excessive honor done unto them. If a poore man, that were out of his waie, wandering alone upon the mountaines in the mids of a darke and tempestuous night, far from companie, destitute of money, beaten with raine, terrified with thunder, stiffe with cold, wearied out with labour, almost famished with hunger and thirst, and neere brought to despaire with multitude of miseries, should upon the sudden, in the twink-

A comparison.

twinkling of an eie, bee placed in a goodlie, large, and rich pallace, furnished with all kinde of cleere lightes, warme fire, sweet smels, daintie meats, soft beds, pleasant musicke, fine apparell, and honorable companie, all prepared for him, and attending his comming, to serve him, to honor him, and to annoint and crowne him a king for ever: what woulde this poore man do? How woulde he looke? What could he saie? Surelie I thinke he could saie nothing, but rather would weepe in silence for joie, his hart being not able to containe the sudden and exceeding greatnes thereof.

18 Well then, so shall it be, and much more with these twise happie soules, that come to heaven. For never was there colde shadow so pleasant in a hot burning sunnie daie, nor the welspring to the poore traveller in his greatest thirst of the summer, nor the repose of an easie bed to the wearied servant after his labour at night, as shal be this rest of heaven to an afflicted soule which commeth thither. O that we could conceive this, that we could imprint this in our harts (deere brother) would we follow vanities as we do? Would we neg-

lect

let this matter as wee do? Surely our coldnes in seeking after these joyes doth proceede of the small opinion wee do conceive of them. For if wee made such account and estimate of this jewel, as other marchants before us (more skilfull and wiser than ours selves) have done: wee woulde bid for it as they did, or at leastwise woulde not let it passe so negligentlie, which they sought after so carefullie. The Apostle saith of Christ himselfe; *Proposito sibi gaudio sustinuit crucem:* Hee laieng before his eies the joies of heaven, susteined the crosse. A great estimation of the matter, which he would bie at so deere a rate. But what counsell giveth hee to other men about the same? Surely none other, but to *Go and sell all that ever they have, to purchest this treasure.* Saint Paul of himselfe what saith he? Verilie, that *Hee esteemed all the world as dung,* in respect of the purchasing of this jewell. S. Pauls scholler Ignatius, what biddeth he? Heare his own words. Fire, gallowes, beastes, breaking of my bones, quartring of my members, crushing of my bodie, all the torments of the divell togither, let them come uppon mee, so I may enjoie this treasure of heaven. Saint Austen that learned bishop

The great account that saints made of heaven.

Heb. 12.

Matt. 13.

Phil. 3.

Ieronim in catalogo.

bishop, what offereth he? You have now heard before, that he would be content to suffer torments everie daie, yea the verie torments of hell it selfe to gaine this joie. Good Lord, how far did these holie Saints differ from us? How contrarie were their judgements to ours in these matters? Who will now marvell of the wisedome of the world, judged follie by God, and of the wisedome of God, judged follie by the world? *Oh children of men* (saith the prophet) *why do yee love vanitie and seeke after a lie?* Why do you imbrace straw and contemne gold? Straw (I saie) and most vile chaffe, and such as finallie will set your owne house on fire, and be your ruine and eternall perdition?

Serm. 31. de sanctis.

1. Cor. 1. 2 and 3.

Psal. 4.

19 But now to draw towards an ende in this matter (though there be no end in the thing it selfe) let the Christian consider whereto hee is borne, and whereof he is in possibilitie if hee will. He is borne heire apparant to the kingdome of heaven, a kingdome without ende, a kingdome without measure, a kingdome of blisse, the kingdome of God himselfe: hee is borne to be joint heire with Jesus Christ the Son of God, to raigne with him: to triumph with him:

Whereto a Christian is borne by baptisme.

Gal. 3. & 4. Eph. 1. & 5. Col. 3. Tit. 3. Rom. 8. Jacob. 1. Heb. 9.

him : to sit in judgement of majestie with him : to judge the verie Angels of heauen with him. What more glorie can be thought upon, except it were to become God himselfe ? All the joies, all the riches, all the glorie, that heaven
1.Pet.1.3. containeth shall bee powred out upon
2.Pet.3. him. And to make this honor yet more,
Apoc.1. the glorious lambe that sitteth on the
Matt.19. throne of majestie, with his eies like fire,
Luk.22. his feete like burning copper, and all his
1.Cor.6. face more shining than precious stone:
Apoc.1.& 4. from whose seat there proceedeth thun-
Luk.12. der and lightening without end: and at whose feet the fower and twentie elders laie downe their crownes : this lambe (I saie) shall rise and honour him with his owne service. Who will not esteeme of this roial inheritance ? Especially seeing that now we have so good opportunitie to the obtaining thereof, by the benefit of our redemption, and grace purchased to us therin.

20 Tell me now (gentle Reader) why wilt thou not accept of this his offer ? Why wilt thou not acount of this his kingdome ? Why wilt thou not buie this glorie of him for so little a labour
Apoc.3. as he requireth ? *Suadeo tibi emere à me aurum ignitum, probatum; ut locuples fias*

(saith

(saith Christ:) I counsell thee to buie pure and tried golde of me, to the ende thou maist be rich. Why wilt thou not follow this counsell (deer brother) especially of a merchant that meaneth not to deceive thee? Nothing greeveth this our Sauior more, than that men wil seek with such paines to buie straw in Egypt, Exod. 5. wheras he would sell them fine gold at a lower price: and that they will purchase puddle water, with more labour than he woulde require for ten times as much Jerem. 2. price, liquor out of the very fountaine it Apoc. 21. selfe. There is not the wickedst man in the world, but taketh more travell in the gaining of hell (as after shall be shewed) than the most painfull servant of God in obtaining of heaven.

11 Followe thou not their follie then *The vanitie of worldlie men.* (deere brother) for thou shalt see them suffer grievously for it one day, when thy hart shall be full glad thou hast no part among them. Let them go now and bestow their time in vanity, in pleasures, in delites of the world. Let them build pallaces, purchase dignities, ad pieces and patches of ground togither: let them hunt after honors, & build castels in the aire: the day will come (if thou beleeve Christ himselfe) wherin thou shalt have

small cause to envie their felicity, if they talke baſely of the glorie and riches of Saints in heaven, not eſteeming them indeed, in reſpect of their owne, or contemning them, for that carnall pleaſures are not reckoned therin: make little account of their words, for that *The ſenſuall man underſtandeth not the things which are of God.* If horſes were promiſed by their maiſters a good banquet, they coulde imagine nothing elſe but provender and water, to be their beſt cheere, for that they have no knowledge of daintier diſhes: ſo theſe men accuſtomed to the puddle of their fleſhly pleaſures, can mount with their minde no higher than the ſame. But I have ſhewed thee before (gentle Reader) ſome waies and conſiderations to conceive greater matters, albeit as I have advertiſed thee often, we muſt confeſſe ſtill with S. Paule, that no humane hart can conceive the leſt part therof: for which cauſe alſo it is not unlike, that S. Paul himſelfe was forbidden to utter the things which hee had ſeene and heard, in his miraculous aſſumption into the third heaven.

Luke 6. Luke 12. Matt. 26.

1. Cor. 2. Ep. Jud. A ſimilitude

12. To conclude then, this game and goale is ſet up for them that will run, as S. Paul noteth: & no man is crowned in

this

this glorie, but such only, as will fight, as the same Apostle teacheth. *It is not every one that saith to Christ, Lord, Lord, that shall enter into the kingdom of heaven: but they only which do the wil of Christ his father in heaven.* Though this kingdome of Christ bee set out to al: yet every man shal not come to raigne with Christ, but such onlie as shall be cõtent to suffer with Christ. Thou art therfore to sit downe, & consider according to thy Saviours counsell, what thou wilt do, whether thou have so much spirituall monie, as is sufficient to build this tower, and make this war or no: that is, whether thou have so much good will & holie manhood in thee as to bestow the pains of suffering with Christ (if it be rather to bee called paines than pleasure) that so thou maist raign with him in his kingdom. This is the question, this is the very whole issue of the matter, & hitherto hath appertained whatsoever hath been spoken in this booke before, either of thy particular end, or of the majestie, bountie, and justice of God: & of the account he wil demand of thee: also of the punishmẽt or reward laid up for thee. All this (I say) was ment by me to this conclusion end, that thou measuring the one part, and the other, shouldest finally resolve

Heb. 12. Matt. 7. 19. 25.

Rom. 8. Matt. 11. Matt. 7. and 19. Joh. 14. Luk. 14.

what thou wouldest do, and not to passe over thy time in careleſſe negligence, as many do, never ſpieng their owne error, untill it be too late to amend it.

23 For the love of God then (deere brother) & for the love thou beareſt to thine owne ſoule, ſhake off this dangerous ſecuritie, which fleſh and blood is woont to lul men in: and make ſome earneſt reſolution, for looking to thy ſoule for the life to come. Remember often that woorthie ſentence; *Hoc momentum, unde pendet æternitas:* This life is a moment of time, wherof all eternitie of life or death to come, dependeth. If it be a moment, and a moment of ſo great importance: how is it paſſed over by worldlie men, with ſo little care as it is?

24 I might have alledged heer infinite other reaſons & conſiderations to move men unto this reſolution, wherof I have talked: & ſurely no meaſure of volumne were ſufficient to containe ſo much as might be ſaid in this matter. For that all the creatures under heaven, yea and in heaven it ſelfe, as alſo in hell: all (I ſay) from the firſt to the laſt, are arguments and perſuaſions unto this point: all are bookes and ſermons, all do preach & crie (ſom by their puniſhment; ſom by their glorie;

glorie; some by their beautie, and all by their creation) that we ought without delay, to make this resolution: & that all is vanitie; all is follie; all is iniquitie; all is miserie, besides the onelie service of our maker and redeemer. But yet notwithstanding (as I have said) I thought good onelie to choose out these few considerations before laid downe, as chiefe and principall among the rest, to worke in any true Christian hart. And if these cannot enter with thee (good Reader) little hope is there that any other would do thee good. Wherfore heere I end this first part, reserving a few things to bee said in the second, for remooving of som impediments, which our spiritual adversarie is woont to cast against this good worke, as against the first step of our salvation. Our Lord God and Savior Jesus Christ which was content to paie his own blood for the purchasing of this notable inheritance unto us, give us his holie grace, to esteeme of it as the great weight of the matter requireth, and not by negligence to leese our portions therein.

The end of the first part.

THE SECOND PART OF THIS BOOKE.

CHAP. I.

Of impediments that let men from this resolution: and first, of the difficultie or hardnes, which seemeth to many to be in vertuous life.

NOtwithstanding all the reasons and considerations before set downe, for inducing men to this necessarie resolution of serving God: there want not manie Christians abroad in the world, whose harts either intangled with the pleasures of this life, or given over by God to a reprobate sense, do yeeld no whit at all to this batterie that hath been made: but shewing themselves more harde than adamant, do not onely resist and contemne, but also do seeke excuses for their sloth and wickednes, and do alledge reasons to their owne perdition. Reasons I call them, according to the common phrase, though indeed there bee no one thing more against reason, than that a man should become enimy to his owne soule, as the scripture affirmeth obstinate sinners to be. But yet (as I saie) they have their

their excuses: and the first and principal of all is, that vertuous life is painful and hard, and therefore they cannot endure to follow the same: especially all such as have beene brought up delicately, and never were acquainted with such asperitie, as (they saie) we require at their hands. And this is a great, large, and universall impediment, which staieth infinit men from imbracing the means of their conversion, for which cause it is fully to be answered in this place.

2 First then supposing that the way of vertu were so hard indeed as the enimie maketh it seem: yet might I wel say with S. J. Chrysost. that seeing the reward is so great & infinit, as now we have declared: no labor should seem great for obtaining of the same. Again, I might say with holy S. Augeen; That seeing we take daily so great paine in this world, for avoiding of small inconveniences, as of sickness, imprisonments, losse of goods, & the like, what pains should we refuse for avoiding the eternitie of hel fire set down before? The first of these considerations S. Paul used when he said; *The sufferings of this life are not woorthie of the glorie which shall be revealed in the next.* The second, Saint Peter used, when he said; *Seeing the heavens*

must be dissolved, and Christ come to judgement to reckone to everie man according to his works: what maner of men ought wee to bee in holie conversation? As who would say; No labor, no pains, no travell ought to seem hard or great unto us, to the end wee might avoid the terror of that day. Saint Austen asketh this question; What we think the rich glutton in hell would do, if he were now in this life againe? Would he take paines or no? Would he not bestir himselfe rather than turne into that place of torment againe? I might ad to this, the infinite pains that Christ tooke for us, the infinit benefits he hath bestowed upon us; the infinit sins we have committed against him: the infinit examples of Saints, that have troden this path before us: in respect of all which, we ought to make no bones at so litle pains and labor, if it were true that Gods service were so travelsome as manie do esteeme it.

Luk. 16.

3 But now in verie deed the matter is nothing so, and this is but a subtile deceit of the enimie for our discouragement. The testimonie of Christ himselfe is cleere in this point; *Jugum meum suave est, & onus meum leve:* My yoke is sweete, and my burden light. And the deerely beloved

beloved disciple Saint John, who had best cause to knowe his masters secret heerin, saith plainly; *Mandata ejus gravia non sunt:* His commandements are not grievous. What is the cause then, why so manie men do conceive such a difficultie in this matter? Surely one cause is (beside the subtiltie of the Divell which is the chiefest) for that men feele the disease of cōcupiscence in their bodies, but do not consider the strength of the medicine given us against the same. They crie with S. Paul, that *They finde a law in their members repugning to the law of their mind* (which is the rebellion of concupiscence left in our flesh by originall sin) but they confesse not, or consider not with the same S. Paul, that *The grace of God by Jesus Christ, shall deliver them from the same.* They remember not the comfortable saieng of Christ to Saint Paul, in his greatest temptations: *Sufficit tibi gratia mea:* My grace is sufficient to strengthen thee against them all. These men do as Helizeus his disciple did, who casting his eies onely upon his enimies, that is, upon the huge armie of the Syrians readie to assaule him, thought himselfe lost, and unpossible to stand in their sight, untill by the praiers

1. Joh. 5.

The cause pretended of difficultie.

Rom. 7.

2. Cor. 12.

4. Reg. 6.

of

of difficulty.

of the holie prophet, he was permitted from God, to see the Angels that stood there present to fight on his side, and then he well perceived that his part was the stronger.

The force of grace, for the vsing of vertuous life.

4 So these men beholding onely our miseries and infirmities of nature, wherby dailie tentations do rise against us: do account the battell painfull, and the victorie unpossible, having not tasted indeed, nor ever prooved (through their owne negligence) the manifold helps of grace, and spirituall succours, which God alwaies sendeth to them who are content (for his sake) to take this conflict in hand. Saint Paul had well tasted that aide, which having reckoned up all the hardest matters that could be, addeth; *Sed in his omnibus superamus propter eum qui dilexit nos:* But we overcome in all these combats, by his assistance that loved us. And then falleth hee to that woonderfull protestation: that neither death, nor life, nor Angels, nor the like, should separate him: & all this upon the confidence of spirituall aid from Christ, whereby he sticketh not to avouch; that *Hee could do all things.* David also had prooved the force of his assistance, who said; *I did run the waie of thy commandements*

dements when thou diddest inlarge my hart. This inlargement of hart, was by spirituall consolation of internall unction, wherby the hart drawen togither by anguish, is opened & inlarged when grace is powred in: even as a drie purse is softened and inlarged by annointing it with oile. Which grace being present, David saide, he did not onely walke the waie of Gods commandements easilie, but that he ranne them: even as a cart wheele which crieth and complaineth under a small burden being drie; runneth merily & without noise, when a little oile is put unto it. Which thing aptly expresseth our state and condition: who without Gods helpe, are able to do nothing, but with the aide thereof, are able to do whatsoever hee now requireth of us.

5 And surely I would aske these men that imagine the way of Gods law to be so harde and full of difficultie, how the prophet could saie; *I have taken pleasure* Psal. 118.
(O Lord) in the way of thy commandements, as in all the riches of the world. And in another place; *That they were more pleasant* Psal. 18.
and to bee desired than golde or precious stone; and more sweeter than honie, or the hanie combe. By which words he yeeldeth

to

to vertuous life, not onelie due estimation above all treasures in the world: but also pleasure, delight, & sweetnes: thereby to confound all those that abandon and forsake the same, upon idle pretensed, and fained difficulties. And if David could say thus much in the old law: how much more justlie may we say so now in the new, whē grace is given more abundantly, as the Scripture saith? And thou poor Christian which deceivest thy selfe with this imagination, tel me, why came Christ into this worlde? Why laboured hee, and why tooke he so much paines heer? Why shed he his blood? Why praied hee to his father so often for thee? Why appointed he the Sacraments as condits of grace? Why sent he the holy Ghost into the world? What signifieth the worde *Gospell* or *Good tidings*? What meneth the word *grace*, & mercie broght with him? What importeth the comfortable name of Jesus? Is not all this to deliver us from sinne? From sinne past (I saie) by his onely death. From sinne to come, by the same death, and by the assistance of his holie grace, bestowed on us more abundantly than before, by all these meanes? Was not this one of the principall effects of Christ his cōming,

Joh. 10. Rom. 5. Heb. 6.

Matth. 1.

as the prophet noted: *That craggie waies should be made straight, & hard waies plaine.* Was not this the cause why he indued his church with so manie blessed gifts of the holie Ghost, and with divers speciall graces, to make the yoke of his service sweete: the exercise of good life, easie: the walking in his commandements, pleasant: in such sort, as men might now sing in tribulations: have confidence in perils: securitie in afflictions: and assurance of victorie in all temptations? Is not this the beginning, middle and end of the Gospell? Were not these the promises of the prophets: the tidings of the Evangelists: the preachings of the Apostles: the doctrine, beleefe, and practise of all Saints? And finally is not this *Verbum abbreviatum*: The word of God abbreviated: wherein do consist all the riches and treasures of Christianitie?

Esai.40. Esai.11. & vide Ier. ibid. *Ambr. lib. de sp. S. c.* Matt.5. Ioan.6. Act.4. 2.Cor.4. Esai.10.

6 And this grace is of such efficacie and force in the soule where it entreth, that it altereth the whole state thereof: making those things cleere, which were obscure before: those things easie, which were hard and difficult before. And for this cause also it is saide in the Scripture, to make a new

Effect of grace

spirit

Ezec. 11. and 36. spirit and a new hart. As where Ezechiel talking of this matter, saith in the person of God: *I will give unto them a new hart, and I will put a new spirit in their bowels, that they may walke in my precepts and keepe my commandements.* Can anie thing in the world be spoken more plainlie? Now for mortifieng and conquering of our passions, which by rebellió do make the waie of Gods commandements unpleasant, Saint Paul testifieth cleerly, that abundant grace is given to us also by the death of Christ to do the same: for he saith, *This we know that our old man is crucified also, to the end that the bodie of sin may bee destroied and wee serve no more unto sinne.* By the old man and the body of sin Saint Paul understandeth our rebellious appetite and concupiscence, which is so crucified and destroied by the most noble sacrifice of Christ, as we may by the grace purchased us in that sacrifice in som good measure resist and conquer this appetite, being freed so much as we are from the servitude of sin. And this is that noble and entire victorie (in this world begun, and to be finished in the worlde to come) which God promised so long ago to everie Christian soule by the meanes of Christ when he said:

Rom. 6.

S. Augustin. de peccat. merit. cap. 6.

Be

Be not afraide, for I am with thee: ſtep not aſide, for I thy God have ſtrengthened thee, and have aſſiſted thee: and the right hand of my juſt (man) hath taken thy defence. Behold, all that fight againſt thee ſhall bee confounded and put to ſhame: thou ſhalt ſeeke thy rebels, and ſhalt not finde them: they ſhall be as though they were not, for that I am thy Lord and God. Eſai. 41.

7 Lo heere a full victorie promiſed upon our rebels, by the helpe of the right hande of Gods juſt man, that is, upon our diſordinate paſſions, by the aide of grace from Jeſus Chriſt. And albeit theſe rebels are not heere promiſed to bee taken cleane awaie, but onelie to bee conquered and confounded: yet is it ſaide; *That they ſhall bee as though they were not.* Whereby is ſignified, that they ſhall not hinder us of our ſalvation, but rather advance and further the ſame. For as wilde beaſts, which of nature are fierce, and would rather hurt than profite mankinde; beeing maſtered and tamed, become verie commodious and neceſſarie for our uſes: ſo theſe rebellious paſſions of ours which of themſelves, woulde utterly overthrowe us, being once ſubdued

A ſimilitude.

and

Of difficultie. The vse of passions moderated.

B.

A speciall point to bee considered: for the rectifieng of one point of philosophy: which is, that the soule doth follow the temperature of the bodie. And this they holde, for that by experience it is common seene, that the disposition of men is such, as the nature of their complexion doth seeme to import. For commonly those that are sanguine, are pleasant: those that are flegmatike, slow: those that are choleriko, earnest: and those that are melancholike, solitarie: and such like. And yet the truth is, that the soule doth not follow, but rather doth use such temperature as the bodie hath: and that verie well, and to good use, if the soule be good, but otherwise abuseth it ill. For the complexions are indifferent: neither good nor ill of themselves: but as they are used. But because that most mens soules are ill (as we are all by originall corruption) therefore do most men abuse their complexions to ill: as blond, to wantonnes; fleame, to sloth; choler, to anger; melancholie, to secret practises of deceit, or naughtines. Whereas notwithstanding, those soules that are good, do use them well: as blood, to be valiant, and cheerfull in goodnes;

and mortified by the grace of God, doe stand us in singular stead to the practise and exercise of all kinde of vertues: as *choler or anger to the enkindling of zeale: hatred to the pursuing of sin: an hautie minde, to the rejecting of the world: love to the imbracing of all great and heroicall attempts, in consideration of the benefits received from God. Besides this, the verie conflict and combate it selfe, in subduing these passions, is left unto us for our great good: that is, for our patience, humilitie, and victorie in this life: and for our glorie, & crowne in the life to come: as S. Paul affirmeth of himselfe, and confirmed to all others by his example.

fleame

steame to moderate their affections with sobrietie; chiefer to be earnest in the glorie of God; and melancholie, to studie, and contemplation. Which point notwithstanding might easily be pardoned to philosophers that hold manie things else as wrong as it, but that this one point of error with them, is the cause of some others besides in weightie matters. For out of this have some of our Divines taken their opinion, that the fountaine of sinne is originally in the bodie, and from it derived to the soule: and were the rather induced to thinke that the blessed virgine was hir selfe also conceived without sinne, for that otherwise they did not so plainly see how Christ taking flesh of hir, should have the same in himselfe without steine of sinne. And of themselves there be that have doubted of the immortalitie of the soule, for that supposing the soule to hang upon the temperature of the bodie, they did not see how it could be immortall when as the temperature and bodie it selfe are knowen to be mortall.

8 Now then let the slothfull Christian go *Put his hands under his girdle*, as the scripture saith: and saie, *There is a Lion in the waie, and a lioness in the path readie to devoure him*, that he dare not go foorth of the doores. Let him saie, *It is cold, and therefore he dareth not go to plow*. Let him saie, *It is uneasie to labour, and therefore hee cannot purge his vine-yarde of nettels and thistles, nor builde anie wals about the same*. That is, let him saie, His passions are strong, and therfore he cannot conquer them: his bodie is delicate, and therefore hee dare not put it to travell: the waie of vertuous life is hard and uneasie, and therefore he cannot apply himselfe

Prov. 26.
Pro. 22.
Pro. 24.

selfe thereunto. Let him saie all this, and much more, which idle and slothfull Christians doe use to bring for their excuse: let him alledge it (I saie) as much and as often as hee will: it is but an excuse, and a false excuse, and an excuse most dishonorable and detractorie to the force of Christ his grace purchased us by his bitter passion, that nowe his yoke shoulde bee unpleasant, seeing hee hath made it sweete: that now his burden shoulde bee heavie, seeing hee hath made it light: that now his commandements should bee grievous seeing the holie Ghost affirmeth the contrarie: that nowe wee shoulde bee in servitude of our passions, seeing hee hath by his grace delivered us, and made us truly free. *If God bee with us, who will bee against us* (saith the Apostle.) *God is my helper and defender* (saith holie David) *whom shall I feare, or at whom shall I tremble? If whole armies should rise against mee: yet will I alwaie hope to have the victorie.* And what is the reason? *For that thou art with mee (O Lord) thou fightest on my side: thou assistest mee with thy grace; by helpe whereof I shall have the victorie:* though all the squadrons of my enimies, that is, of the flesh, the world,

Matt.11.

1. Joh.5.

Rom.7.

Rom.8.

Psal.26.

Psal.22.

and

and the divell, shoulde rise against me at once: and I shall not onelie have the victorie, but also shall have it easilie, and with pleasure and delite. For so much signifieth Saint John, in that having saide that the commandements of Christ are not greevous, hee inferreth presentlie, as the cause thereof: *Quoniam omne quod natum est ex Deo vincit mundum:* For that all which is borne of God, conquereth the worlde. That is, this grace, and heavenly assistance sent us from God, doth both conquer the world with all difficulties & temptations therof: and also maketh the commaundements of God easie, and vertuous life most pleasant and sweet. 1. Joh. 5.

9 But it may bee you will saie, Christ himselfe confesseth it to bee a yoke and a burden: howe then can it be so pleasaunt and easie as you make it? I answere that Christ addeth, that it is a sweet yoke, and a light burden. Whereby your objection is taken away: and also is signified further, that there is a burde which greeveth not the bearer, but rather helpeth and refresheth the same; as the burden of feathers upon a birdes backe beareth up the bird, & is nothing at all greevous unto hir. So also, though *An objection answered.*

it

it be be a yoke, yet is it a sweete yoke, a comfortable yoke, a yoke more pleasant than honie or the honie combe, as saith the prophet. And why so? Bicause we draw therin with a sweet companion, we draw with Christ: that is, his grace at one ende, and our * endevour at the other. And bicause when a great oxe & a little do draw togither, the waight lieth al upon the greater oxe his neck, for that he beareth up quite the yoke from the other: thereof it commeth, that we drawing in this yoke with Christ, which is greater than we are, he lighteneth us of the whole burden, and onelie requireth that we should go on with him comfortably, and not to refuse to enter under the yoke with him, for that the paine shal be his and the pleasure ours. This hee signifieth expreslie when hee saith, *Come you to me all that labour and are heavie loden, and I will refresh you.* Heer you see that he moveth us to this yoke, only therby to refresh & disburden us, to disburden us (I saie) and to refresh us: and not anie waie to lode or agreeve us: to disburden us of the heavie lodings and yokes of this world: as from the burden of care, the burden of melancholie, the burden of envie, hatred, and malice, the burden

Psal. 118.

1. *We drawe with Christ.*

B

* The regenerat have an indevor framed in thē by grace: but otherwise the naturall children of Adam have none sa[illegible] of thē[illegible] but onely to evill.

Matt. 11.

burden of pride, the burden of ambition, the burden of covetousnes, the burden of wickednes, and hell fire it selfe. From all these burdens and miserable yokes, Christ would deliver us, by covering our necks onely with his yoke and burden, so lightned and sweetned by his holie grace, as the bearing thereof is not travelsome, but most easie, pleasant, and comfortable as hath been shewed.

10 Another cause why this yoke is so sweet, this burden so light, and this waie of Gods commandements so pleasant to good men, is love: love (I meane) towards God, whose commandements they are. For every man can tell, & hath experienced in himselfe, what a strong passion the passion of love is, and how it maketh easie the verie greatest paines that are in this worlde. What maketh the mother to take such paines in the bringing up of hir childe, but onely love? What causeth the wife to sit so attentive at the bedside of hir sicke husband, but onelie love? What mooveth the beastes and birds of the aire, to spare from their owne foode and to indanger their owne lives for the feeding and defending of their little ones, but onely the force of love? S. Austen doth profe-

Love maketh the way pleasant.

The force of love.

Ser. 9. de verbis Domini.

cute this point at large by manie other examples: as of merchants, that refuse no adventure of sea, for love of gaine: of hunters, that refuse no season of evill weather, for love of game: of souldiers, that refuse no danger of death, for love of the spoile. And he addeth in the end: that if the love of man can be so great towards creatures here, as to make labour easie, and indeed to seeme no labour, but rather pleasure, how much more shall the love of good men towardes God make all their labour comfortable, which they take in his service?

The love of Christ to us causes, and of our causes to him.

11 This extreme love was the cause why all the paines and afflictions which Christ suffered for us, seemed nothing unto him. And this love also was the cause, why all the travels and torments, which manie Christians have suffered for Christ, seemeth nothing unto them. Imprisonments, torments, losse of honor, goods and life, seemed trifles to divers servants of God, in respect of this burning love. This love drove manie virgins, and tender children, to offer themselves, in time of persecution, for the love of him which in the cause was persecuted. This love cau-

caused holie Apollonia of Alexandria, being brought to the fire to be burned for Christ, to slippe out of the hands of such as led hir, and joifullie to run into the fire of hir selfe. This love mooved Ignatius the ancient martyr to saie (being condemned to beasts, and fearing least they would refuse his bodie, as they had done of divers martyrs before) that he would not permit them so to do, but would provoke and stir them to come upon him, and to take his life from him, by tearing his bodie in peeces. Euseb. l. 6. cap. 34. Ieron in catalogo.

12 These are the effects then of fervent love, which maketh eve the things that are most difficult and dreadfull to themselves, to appeer sweet & pleasant: and much more the laws and commandements of God, which in themselves are most just, reasonable, holy, & easie; *Da amantem* (saith S. Austen speaking of this matter) *& sentit quod dico: Si autem frigido loquer nescit quid loquor.* Give me a man that is in love with God, and hee feeleth this to bee true which I saie: but if I talke to a colde Christian, he understandeth not what I saie. And this is the cause why Christ talking of the keeping of his cõmandements, repeateth so of- Pſal. 6. & 18. Matt. 22. 1. Joh. 5. Tract. 27. in Iohan.

ten this worde love, as the ſureſt cauſe of keeping the ſame, for want whereof in the worlde, the world keepeth them not, as there he ſheweth. *If you love me, keepe my commandements*, ſaith he. And againe: *He that hath my commandements, and keepeth them, he is he that loveth me.* Againe: *He which loveth me will keepe my commandements*. In which laſt words, is to be noted that to the lover he ſaith, *His commandement*, in the * ſingular number, for that to ſuch an one all his commandements are but one commandement, according to the ſaieng of Saint Paul, *That love is the fulneſſe of the lawe*: For that it comprehendeth all. But to him that loveth not, Chriſt ſaith, His commandements in the plurall number: ſignifieng thereby, that they are both manie, and heavie to him: for that he wanteth love, which ſhould make them eaſie. Which Saint John alſo expreſſeth, when he ſaith; *This is the love of God, when we keepe his commandements, and his commandements are not heavie.* That is, they are not heavie to him which hath the love of God: otherwiſe no marvell though they be moſt heavie. For that everie thing ſeemeth heavie, which we do againſt our liking: And ſo by

Joh. 14.

Marke this obſervation.

Rom. 13. B.

* But a little before he uſeth the plural number in that caſe alſo viz.

Joh. 14. 15.

1. Joh. 5.

by this also (gentle Reader) thou maiest gesse, whether the love of God bee in thee or no.

13 And these are two means now, whereby the vertuous life of good men is made easie in this worlde. There follow divers others, to the end that these negligent excusers may see, how unjust and untrue this excuse of theirs is concerning the pretended hardnes of vertuous living: which in verie deed is indued with infinite priviledges of comfort, aqove the life of wicked men even in this worlde. And the next after the former, is a certaine speciall and peculiar light of understanding, pertaining to the just, and called in scripture; *Prudentia sanctorum:* The wisedom of saints: which is nothing else, but a certaine sparkle of heavenlie wisedome, bestowed by singular privilege upon the vertuous in this life: whereby they receive most comfortable light, and understanding in spiritual matters, especially touching their owne salvation, and things necessarie thereunto. Of which the prophet David meant when hee saide: *Notas mihi fecisti vias vitæ:* Thou hast made the waies of life knowen to mee. Also when hee saide of himselfe; *Super*

3 *Peculiar light of understanding.*

Pro 9.

Psalm.

senes intellexi: I have understood more than olde men. And againe in another
Psal. 50. place; *Incerta & occulta sapientiæ tuæ manifestasti mihi:* Thou hast opened to me
the unknown and hidden secrets of thy wisedome. This is that light wherewith
Joh. 2. S. John saith, that Christ lighteneth his servants: as also that unction of the ho-
1. Joh. 2. lie Ghost, which the same Apostle teacheth to bee given to the godlie, to instruct them in all things behovefull for their salvation. In like wise this is that
Jerem. 31. writing of Gods law in mens hart, which hee promiseth by the prophet Jeremie: as also the instruction of men immediatly from God himselfe, promised by the
Esa. 54. prophet Esay. And finally this is that soveraign understanding in the law, commandements and justifications of God, which holie David so much desired, and so often demanded in that most divine
Psal. 119. psalm, which beginneth; *Blessed are the unspotted in the waie:* that is, in this life.

14 By this light of understanding, and supernaturall knowledge & feeling from the holie Ghost, in spirituall things, the vertuous are greatly holpen in the waie of righteousnes, for that they are made able to discerne for their owne direction in matters that occur, according to

the

the saieng of Saint Paule; *Spiritualis omnia judicat*: A spirituall man judgeth of all things. *Animalis autem homo non percipit quæ sunt spiritus Dei*: But the carnall man conceiveth not the things which appertaine to the spirite of God. Doth not this greatlie discover the privilege of a vertuous life? The joie, comfort, and consolation of the same: with the exceeding great miserie of the contrarie part? For if two shoulde walke togither, the one blind, and the other of perfect sight, which of them were like to be wearie first? Whose journey were like to be more painfull? Doth not litle ground wearie out a blinde man? Consider then in how wearisom darknes the wicked do walke. Consider whether they be blinde or no. S. Paule saith in the place before alledged, that they cannot conceive anie spirituall knowledge: is not this a great darknes? Againe the prophet Esaie describeth their state further, when hee saith in the person of the wicked; *Wee have groped like blinde men after the wals, and have stumbled at midday, even as if it had beene in darknes*. And in another place the scripture describeth the same yet more effectuously, with the painfulnes thereof, even from the mouthes of

1. Cor. 2.

1. Cor. 2.

Esa. 63.

the wicked themselves, in these words; Sap. 5. *The light of justice hath not shined unto us, and the sunne of understanding hath not appeered unto our eies: wee are wearied out in the waie of iniquitie and perdition, &c. This is the talke of sinners in hell.* By which words appeereth not onely that wicked men do live in great darknes: but also that this darknes is most painfull unto them: and consequentlie that the contrarie light is a great easement to the waie of the vertuous.

4 Internall consolation.

15 Another principal matter, which maketh the waie of vertue easie & pleasant to them that walke therein, is a certaine hidden and secret consolation, which God powreth into the harts of them that serve him. I call it secret: for that it is knowen, but of such onelie as have felt it: for which cause Christ himselfe calleth it; *Hidden Manna: knowen onely to them thats receive it.* And the prophet saith of it; *Great is the multitude of thy sweetnes (O Lorde) which thou hast hidden for them that feare thee.* And againe in another place; *Thou shalt laie aside (O Lord) a speciall choisen raine or dew for thine inheritance.* And another prophet saith in the person of God, talking of the devout soule that serveth him: *I will leade*

Apoc. 2.

Psal. 30.

Psal. 67.

Ose. 2.

hir

him aside into a wildernes: and there I will talke unto his hart. By all which words of *wildernes, separating, choise,* and *hidden,* is signified, that this is a secret privilege bestowed onely upon the vertuous, and that the carnall harts of wicked men have no part or portion therein. But nowe, howe great and inestimable the sweetnes of this heavenlie consolation is, no toong of man can expresse: yet we may conjecture by these words of David, who talking of the celestiall wine, attributeth to it such force, as to make all those drunken that taste of the same: that is, to take from them, all sense and feeling of terrestriall matters, even as S. Peter having drunke a little of it, upon the mount Thabor, forgat himselfe presently, and talked as a man distracted, of building tabernacles there, and resting in that place for ever. This is that *Torrens voluptatis,* that sweet stream of pleasure, as the prophet calleth it, which comming from the mountaines of heaven, watereth (by secret waies and passages) the harts and spirits of the godly; and maketh them drunken with the unspeakable joie, which it bringeth with it. This is a little taste in this life of the verie joies of heaven bestowed upon

Psal. 35. and 64.

Matt. 17. Mark. 9. Luk. 9.

Psal. 35.

Esai. 27.

good men, to comfort them withall, and
A similitude to incourage men to go forward. For as
merchants desirous to sell their wares,
are content to let you see and handle,
& somtimes also to taste the same, there-
Apoc.3. by to induce you to buie: so God al-
mightie, willing (as it were) to sell us the
joies of heaven, is content to impart a
certaine taste before hand to such as he
seeth are willing to buie: thereby to
make them come off roundly with the
price, and not to stick in paieng so much
and more, as he requireth. This is that
exceeding joie and jubile in the harts
of just men, which the prophet meaneth
Psal.117. when hee saith; *The voice of exultation*
and salvation is in the tabernacles of the just.
And againe; *Blessed is that people that*
knoweth jubilation: that is, that hath ex-
perienced this extreme joie & pleasure
of internall consolation. S. Paule had
tasted it when hee wrote these words,
2.Cor.7. amidst all his labors for Christ; *I am filled*
with consolation: I overflowe or exceedingly
abounde in all joie, amidst our tribulation.
What can bee more effectually saide or
alledged, to proove the service of God
pleasant, than this? Surely (good Rea-
der) if thou hadst tasted once, but one
drop of this heavenly joy, thou wouldest

give

give the whole worlde to have another of the same, or at leastwise, not to leese that one againe.

16 But thou wilt aske me: Why thou being a Christian as well as other, hast yet never tasted of this consolation? To which I answere, that (as it hath beene shewed before) this is not meate for everie mouth; but *A chosen moisture laide aside for Gods inheritance onelie. This is wine of Gods owne sellar, laide up for his spouse:* as the Canticle declareth. That is, for the devout soule dedicated unto Gods service. This is a reat of comfort onely for the childe to suck, and fill himselfe withall, as the prophet Esaie testifieth. The soule that is drowned in sinne and pleasures of the worlde, cannot be partaker of this benefite, neither the hart replenished with carnall cares and cogitations. For as Gods arke, and the idoll Dagon could not stande togither upon one altar: so cannot Christ and the worlde stand togither in one hart. God sent not the pleasant Manna unto the people of Israell, as long as their flowen and chibbals of Egypt lasted: so neither will he sende this heavenly consolation unto thee, untill thou have ridde thy selfe of the cogitations of vanitie.

The waie to come to spirituall consolation. Psal. 67. Cant. 1.

Esay 66.

1. Reg. 5. Joh. 8. 14. 15. 16. 1. Joh. 2.

Exod. 16.

He is a wise merchant, though a liberall: he will not give a taste of his treasure, where hee knoweth there is no will to buie. Resolve thy selfe once indeede to serve God, and thou shalt then feele this joie that I talke of, as manie thousands before thee have done, and never yet any man was heerin deceived. Moses first ran out of Egypt, to the hils of Madian, before God appeered unto him: and so must thy soule go out of worldlie vanitie, before she can looke for these consolations. But thou shalt no sooner offer thy selfe thoroughly to Gods service, than thou shalt find intertainment above thy expectation. For that his love is more tender indeede upon them that come newly to his service, than upon those which have served him of olde, as he sheweth plainly by the parable of the prodigall sonne: whom hee cherished with much more dalliance and good cheeres, than he did the elder brother, which had serued him of long time. And the causes heereof are two: the one for the joie of the new gotten servant, as is expressed by Saint Luke in the text: the other, least he finding no consolation at the beginning, shoulde turne backe to Egypt againe: as God by a figure in the children

Exod. 2.

Luke 15.

Beginners chiefly cherished with spirituall consolation.

children of Iſraell declareth manifeſtly in theſe words; *When Pharao had let go the people of Iſraell out of Egypt: God brought them not by the countrie of the Philiſtines, which was the neereſt waie, thinking with himſelfe that it might repent them if they ſhoulde ſee warres ſtraightwaie riſe againſt them, and ſo ſhoulde returne into Egypt againe.* Vpon which two cauſes thou maieſt aſſure thy ſelfe of ſingular conſolations and comforts in the ſervice of God (if thou wouldeſt reſolve thy ſelfe thereunto) as all other men have found before thee: and by reaſon thereof have prooved the waie not hard, as worldlie men imagine it: but moſt eaſie, pleaſant, and comfortable, as Chriſt hath promiſed. Exod. 13. Matt. 11.

17 After this privilege of internal conſolation inſueth another, making the ſervice of God pleaſant, which is the teſtimonie of a good conſcience, whereof Saint Paul made ſo great account, as he called it *His glorie*. And the holie Ghoſt faith of it further, by the mouth of the wiſe man; *Secura mens quaſi juge convivium*: A ſecure minde, or a good conſcience is a perpetuall feaſt. Of which we may inferre, that the vertuous man having alwaies this ſecure mind, and peace

5 *The quiet of conſcience.* 2. Cor. 1. Pro. 15.

of

of conscience, liveth alwaies in festivall glorie and glorious feasting. And how then, is this life hard or unpleasant, as you imagine? On the contrarie side, the wicked man having his conscience vexed with the privitie of sinne, is alwaies tormented within it selfe, as wee reade that Cain was, having killed his brother Abel: and Antiochus, for his wickednes done to Jerusalem: and Judas, for his treason against his maister: and Christ signifieth it generally of all naughtie men, whé he saith; that *They have a worm which gnaweth their conscience within.* The reason whereof the scripture openeth in another place, when it saith; *All wickednes is full of feare, giving testimonie of damnation against it selfe: and therefore a troubled conscience alwaie suspecteth cruell masters.* That is, suspecteth cruell things to be imminent over it selfe, as it maketh account to have deserved. But yet further, above all other holie Job most lively setteth foorth this miserable state of wicked men in these words; *A wicked man is prooved all the daies of his life, though the time be uncertaine how long he shall play the tyrant: the sounde of terror is alwaies in his eares, and although is be in time of peace, yet he alway suspecteth some treason against him:*

Gen. 4.
1. Mac. 6.
Matt. 27.
Acts. 1.

Mark. 9.

Sap. 17.

Iob. 15.
The trouble of an evill conscience.

he beleeveth not that he can rise againe from darknes to light: expecting on everie side the sworde to come uppon him. When hee sitteth downe to eate he remembreth that the daie of darknes is readie at hand for him: tribulation terrifieth him, and anguish invironeth him even as a king is invironed with soldiers when he goeth to war.

18 Is not this a marvellons description of a wicked conscience uttered by the holie Ghost himselfe? What can be imagined more miserable thā this man; which hath such a butcherie & slaughter-house within his owne hart? What fears, what anguishes are heer touched? S. Chrysostom discourseth notablie upon this point. Such is the custome of sinners (saith hee) that they suspect all things: doubt their owne shadowes: they are afearde at everie little noise: & they thinke every man that commeth towardes them, to come against them. If men talke togither, they thinke they speake of their sins. Such a thing sin is, as it bewraieth it selfe, though no man accuse it: condemneth it self, though no man beare witnes against it: it maketh alwaies the sinner fearful, as justice doth the contrarie. Heare howe the scripture doth describe the sinners feare, and the just

Hom. 8. ad Pop. Antiochenum.

Pro.28. just mans libertie; *The wicked man flieth though no man pursue him* (saith the Scripture.) Why doth hee flie if no man do pursue him? For that he hath within his conscience an accuser pursuing him, whom alwaies hee carrieth about him. And as he cannot flie from himselfe: so cannot hee flie from his accuser within his conscience: but wheresoever he goeth he is pursued and whipped by the same, and his wound incurable. But the just man is nothing so; *The just man* (saith Salomon) *is as confident as a Lion.* Hitherto are the words of S. Chrysostom.

Pro.28. 6 The hope of vertuous men.

19 Wherby as also by the Scriptures alledged, wee take notice yet of another prerogative of vertuous life, which is hope or confidence, the greatest treasure, the richest jewell, that Christian men have left them in this life. For by this we passe through all afflictions, all tribulations and adversities, most joifullie, as S. James signifieth. By this we saie with S. Paul; *Wee do glorie in our tribulations: knowing that tribulation worketh patience: and patience proofe: and proofe hope: which confoundeth us not.* This is our most strong and mightie comfort this is our sure anchor in all tempestuous times, as S. Paul saith; *We have a most*

Jac.1. Rom.5. Heb.6.

strong

ſtrong ſolace (ſaith hee) *which do flie unto the hope propoſed, to laie handes on the ſame: which hope, we holde as a ſure and firme anchor of our ſoule.* This is that noble *Galea ſalutis*, the head-peece of ſalvation, as the ſame Apoſtle calleth it, which beareth off all the blowes that this worlde can lay upon us. And finally this is the one-lie reſt ſet up in the hart of a vertuous man: that come life, come death: come health, come ſicknes: come wealth, com povertie: come proſperitie, come adverſitie: come never ſo tempeſtuous ſtormes of perſecution, he ſitteth downe quietly, and ſaith calmly with the prophet: *My truſt is in God, and therefore I feare not what fleſh can do unto me.* Nay further with holie Job amidſt all his miſeries he ſaith: *Si occideris me, in ipſo ſperabo:* If God ſhoulde kill mee: yet woulde I truſt in him. And this is (as the Scripture ſaide before) to be as confident as a Lion, whoſe propertie is to ſhew moſt courage, when he is in greateſt perill, & neereſt his death.

Eph. 6. 1. Theſ. 5.

Pſal. 55.

Job. 13.

20 But now as the holie Ghoſt ſaith *Non ſic impij, non ſic.* The wicked cannot ſay this: they have no part in this confidence, no intereſt in this conſolation: *Quia ſpes impiorum peribit*, ſaith the ſcripture:

Pſal. 1.

Pro. 10.

ture: The hope of wicked men is vaine and shall perish. And againe: *Præstolatio impiorum furor:* The expectation of wicked men is furie. And yet further: *Spes impiorũ abominatio animæ:* The hope of wicked men is abomination, & not a comfort unto their soule. And the reason heerof is double. First, for that in very deed (though they saie the contrarie in wordes) wicked men doe not put their hope and confidence in God: but in the world & in their riches: in their strẽgth, friends and authority: and finally in the *deceiving arme of man.* Even as the Prophet expresseth in their person, when he saith: *We have put a lie for our hope.* That is, we have put our hope in things transitorie, which have deceived us: and this is yet more expressed by the scripture, saieng: *The hope of wicked men is as chaffe, which the winde bloweth awaie, & as a bubble of water which a storme disperseth: and as a smoke which the winde bloweth abroade: and as the remembrance of a ghect that staieth but one daie in his Inne.* By all which metaphors, the holie Ghost expresseth unto us both the vanitie of the things; wherin indeed the wicked do put their trust, and howe the same faileth them after a little time, upon every small occasion of adver-

Prov. 11.
Job. 11.
Jerem. 17.
Esai. 28.
Sap. 5.

adversitie that falleth out.

21 This is that also which God meaneth, when he so stormeth & thundereth against those which go into Egypt for helpe, & do put their confidence in the strength of Pharao, accursing them for the same; and promising that it shal turn to their own cõfusion: which is properly to be understood of all those, which put their chief confidence in worldly helps: as all wicked men do, whatsoever they dissemble in words to the contrarie. For which cause also of dissimulation, they are called hypocrits by Job: For wheras the wise man saith; *The hope of wicked men shall perish*: Job saith; *The hope of hypocrits shall perish*. Calling wicked men hypocrites, for that they say, they put their hope in God, whereas indeede they put it in the worlde. Which thing be side the scripture, is evident also by experience. For with whom doth the wicked man consult in his affaires and doubts? With God principally or with the world? Who doth he seeke to in his affliction? Whom doth he call upon in his sicknes? From whom hopeth he comfort in his adversity? To whom yeeldeth he thanks in his prosperity? When a worldly man taketh in hande anie worke of importaunce, doth

Esai. 30. and 36.

Jer. 17. 48.

Prov. 10. Job. 8.

doth hee first consult with God about the event thereof? Doth hee fall downe on his knees, and aske his aide? Doth he refer it wholy and principally to his honour? If he do not: how can he hope for aide therein at his hands? How can hee repaire to him for assistance, in the dangers and lets that fall out about the same? How can he have any confidence in him, which hath no part at all in that worke? It is hypocrisie then (as Job truelie saith) for this man to affirme that his confidence is in God: whereas indeed, it is in the world: it is in Pharao: it is in Egypt: it is in the arme of man: it is in a lie. Hee buildeth not his house with the wise man upon the rocke: but with the foole upon a sands: and therfore (as Christ well assureth him:) *When the raine shall come, and the floods descende, & winds blow, and all togither shall rush upon the house* (which shall be at the hower of death) *then shall this house fall, and the fall of it shall be great.* Great, for the change that he shall see: great, for the great horror which hee shall conceive: great, for the great miserie which he shall suffer; great, for the unspeakable joies of heaven lost: great, for the eternall paines of hell fallen into: great everie way assure

ſure thy ſelfe (deere brother) or elſe the mouth of God woulde never have uſed this word, great: and this is ſufficient for the firſt reaſon, why the hope of wicked men is vaine: for that indeede they put it not in God, but in the world.

22 The ſecond reaſon is, for that albeit they ſhould put their hope in God, (yet living wickedlie) it is vaine, and rather to bee called preſumption than hope. For underſtanding whereof, it is to be noted; that as there are two kinds of faith recounted in ſcripture (the one a dead faith without good works, that is, which beleeveth all you ſaie of Chriſt, but yet obſerveth not his commandement; the other a livelie, a juſtifieng faith, which beleeveth not onelie, but alſo worketh by charitie, as Saint Pauls words are:) ſo are there two hopes following theſe two faiths: the one of the good proceeding of a good conſcience, whereof I have ſpoken before; the other of the wicked, reſting in a guiltie conſcience, which is in deede no true hope, but rather preſumption. This S. John prooveth plainly, when hee ſaith, *Brethren, if our hart reprehende us not, then have we confidence with God.* That is, if our hart be not guiltie of wicked life. And

Wicked men cannot hope in God.

Jacob. 2. Matt. 7. 1. Cor. 13. and 15. Rom. 1. Gal. 5. Eph. 2.

1. Joh. 3.

the

the wordes immediately following doe more expres the same, which are these: *Whensoever we aske we shall receive of him, for that we keepe his commandements, and doe those things which are pleasing in his sight.* The same confirmeth S. Paul when hee saith, that *The ende of Gods commaundements is charitie from a pure hart, and a good conscience.* Which words, Saint Austen expounding in divers words, and in divers places of his works, prooveth at large, that without a good conscience there is no true hope that can bee conceived. Saint Paule (saith hee) addeth (from a good conscience) bicause of hope: for he which hath the scruple of an evill conscience, despaireth to attaine that which hee beleeveth. And againe; Everie mans hope is in his own conscience, according as hee feeleth himselfe to love God. And againe, in another booke, The Apostle putteth a good conscience for hope, for he onelie hopeth which hath a good conscience: and he whom the guilt of an evill conscience doth pricke retireth backe from hope, and hopeth nothing but his owne damnation. I might heere repeate a great manie more privileges and prerogatives of a vertuous life, which

1. Tim. 1.

S. Austen, lib. de doct. Christ. ca. 37.

S. Austen in præfat. Psal. 31.

make

make the same easie, pleasant, and comfortable, but that this chapter groweth to bee long: and therefore I will onelie touch (as it were in passing by) two or three of the other points of the most principal: which notwithstanding wold require large discourses to declare the same according to their dignities. And the first is the inestimable privilege of libertie and freedome, which the vertuous do enjoie above the wicked, according as Christ promiseth in these wordes, *If you abide in my commandements, you shall be my schollers indeed, and you shall knowe the truth, and the truth shall set you free.* Which wordes Saint Paul as it were expounding, saith, *Where the spirit of the Lorde is, there is freedome.* And this freedome is ment, from the tyrannie and thraldome of our corrupt sensualitie and concupiscence, whereunto the wicked are so in thraldome as there was never bondman so in thraldome to a most cruell and mercilesse tyrant. This in part may be conceived by this one example. If a man had maried a rich, beautifull & noble gentlewoman, adorned with all gifts and graces, which may bee devised to bee in a woman: and yet notwithstanding shoulde bee so

Libertie of the soule.

Joh. 8. 2. Cor. 3.

An example to expresse the bondage of wicked men to their sensualitie.

so sotted and intangled with the love of some foule and dishoneſt begger, or ſervile maide of his houſe, as for hir ſake to abandon the companie & friendſhip of the ſaid wife: to ſpende his time in daliance and ſervice of his baſe woman: to run, to go, to ſtand at hir appointment: to put all his living and revenues into hir hands, for hir to conſume and ſpoil at hir pleaſure: to deny hir nothing but to waite and ſerve hir at hir becke: yea, and to compell his ſaide wife to do the ſame: woulde you not thinke this mans life miſerable and moſt ſervile? And yet ſurelie, the ſervitude wherof we talke, is far greater, and more intolerable than this. For no woman or other creature in the world, is, or can be of that beautie or nobilitie, as the grace of Gods ſpirit is, to whom man by his creation was eſpouſed, which notwithſtanding wee ſee abandoned, contemned, and rejected by him, for the love of ſenſualitie hir enimie, and a moſt deformed creature in reſpect of reaſon: in whoſe love notwithſtanding, or rather ſervitude, wee ſee wicked men ſo drowned, as they ſerve hir daie & night with all paines, perils, and expenſes, and do conſtraine alſo the good motions of

Gods

Gods spirit to give place at every becke and commandement of this newe mistresse. For wherefore do they labour? Wherefore do they watch? Wherefore do they heape riches togither, but onelie to serve their sensualitie, and hir desires? Wherefore do they beat their braines, but onely to satisfie this cruell tyrant and hir passions?

23 And if you will see indeede how cruell and pitifull this servitude is: consider but some particular examples thereof. Take a man whom she overruleth in any passion: as for example, in the lust of the flesh: and what paines taketh hee for hir? How doth he labour? How doth he sweate in this servitude? How mightie and strong doth he feele hir tyrannie? Remember the strength of Sampson, the wisedome of Salomon, the sanctitie of David overthrowne by this tyrannie. Jupiter, Mars, and Hercules, who for their valiant acts otherwise were accounted Gods of the Painims, were they not overcome and made slaves by the inchantment of this tyrant? And if you will yet further see of what strength she is, and how cruellie she executeth the same upon those that Christ hath not delivered from hir bondage:

The miserie of a man ruled by sensualitie.

1. Reg. 16. Judg. 14. 3. Reg. 11.

dage: consider (for examples sake in this kinde) the pittifull case of some disloyall wife, who, though she know that by committing adulterie, shee runneth into a thousand dangers and inconveniences (as the losse of Gods favour, the hatred of hir husbande, the danger of punishment, the offence of hir friends, the utter dishonor of hir person (if it be knowen) and finally the ruin and perill of bodie and soule) yet to satisfie this tyrant, she wil venter to commit the sin, notwithstanding any dangers or perils whatsoever.

24. Neither is it only in this one point of carnall lust, but in all other, wherein a man is in servitude to this tyrant, and hir passions. Looke upon an ambitious or vain-glorious man, see how hee serveth this mistresse: with what care and diligence he attendeth hir commandements, that is, to folow after a litle wind of mens mouthes: to pursue a little feather flieng before him in the aire: you shall see that he omitteth no one thing, no one time, no one circumstance for gaining thereof. He riseth betime, goeth late to bed: trotteth by daie, studieth by night: heere he flattereth, there he dissembleth: heere he stoupeth, there he looketh

looketh big: heere he maketh friendes, there he preventeth enimies. And to this onely ende he referreth all his actions, and applieth all his other matters: as, his order of life, his companie keeping, his suites of apparell, his house, his table, his horses, his servants, his talke, his behavior, his jests, his lookes, and his verie going in the street.

15 In like wise he that serveth his Ladie in passion of covetousnes: what a miserable slaverie doth he abide? His hart being so walled in prison with monie, as he must onely thinke therof, talke thereof, dreame thereof, and imagine onely new waies to get the same, and nothing else. If you shoulde see a Christian man in slaverie under the great Turke, tied in a gallie by the legge with chaines there to serve by rowing for ever: you could not but take compassion of his case. And what then shall wee do to the miserie of this man, who standeth in captivitie to a more base creature than a Turke, or any other reasonable creature, that is, to a peece of metall, in whose prison he lieth bound, not onlie by the feete, in such sort as he may not go anie where against the commoditie and commandement of the same; but

A covetous man.

also by the handes, by the mouth, by the eies, by the eares, and by the hart, so as he may neither do, speake, see, heare, or thinke anie thing, but the service of the same? Was there ever servitude so great as this? Doth not Christ saie trulie now, *Qui facit peccatum, servus est peccati:* He that doth sinne, is a slave unto sinne? Doth not S. Peter saie well, *A quo quis superatus est, hujus & servus est:* A man is a slave to that wherof he is conquered?

Joh. 8. Rom. 6. 2. Pet. 2.

26 From this slaverie then are the vertuous delivered, by the power of Christ, and his assistance: insomuch, as they rule over their passions in sensualitie, and are not ruled thereby. This God promised by the prophet Ezechiel saieng: *And they shall knowe that I am their Lorde, when I shall breake the chaines of their yoke, and shall deliver them from the power of those that over-ruled them before.* And this benefit holie David acknowledged in himselfe, when he used these most effectuous words to God, *O Lorde, I am thy servant: I am thy servant, and the child of thy handmaide: thou hast broken my bones, and I will sacrifice to thee the sacrifice of praise.* This benefit also acknowledgeth Saint Paul, when he saith, that *Our old man is crucified, to the ende the bodie of sinne might*

Ezec. 34. Psal. 90. Rom. 6.

be

be destroied, and we be no more in servitude to sin; Vnderstanding by the old man, and the bodie of sinne, our concupiscence, mortified by the grace of Christ in the children of God.

27 After this privilege of freedome followeth another of no lesse importance than this, and that is, a certaine heavenlie peace, and tranquillitie of minde, according to the saieng of the prophet; *Factus est in pace locus ejus*: His place is made in peace. And in another place; *Pax multa diligentibus legem tuam*: There is great peace to them that love thy law. And one the contrarie side the prophet Esaie repeateth this sentence often from God; *Non est pax impijs dicit Dominus*: The Lotde saith; There is no peace unto the wicked. And another prophet saith of the same men; *Contrition and infelicitie is in their waies, and they have not knowen the waie of peace.* The reason of this difference hath beene declared before in that, which I have noted of the diversitie of good and evill men touching their passions. For the vertuous, having now (by the aid of Christ his grace) subdued the greatest force of their said passions, do passe on their life most sweetly & calmlie, under the guide

Peace of minde.

Psal. 75.

Psal. 118.

Psal. 3. 57.

Psal. 13.

of his spirit, without any perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men, not having mortified the said passions, are tossed and troubled with the same, as with vehement and contrarie winds. And therfore their state and condition is compared by Esaie to a tempestuous sea, that never is quiet: and by S. James, to a citie or countrie, where the inhabitants are at war & sedition among themselves. Aud the causes heereof are two: first, for that the passions of concupiscence, being many and almost infinite in number, do lust after infinite things, & are never satisfied, bur are like those blood-suckers, which the wise man speaketh of, that crie alwaies; Give, give, and never ho. As for example: When is the ambitious man satisfied with honour? Or the incontinent man, with carnalitie? Or the covetous man with monie? Never trulie: and therefore, as that mother cannot but bee greatlie afflicted, which shoulde have manie children crieng at once for meate, shee having no bread at all to breake unto them: so the wicked man, being greedily called upon, by almost infinite passions, to yeelde them their desires, must needs be vexed

Rom. 11.

Esay. 57.

Jacob. 3.

Two causes of disquietness in wicked men.

Pro. 30.

and

and pitifully tormented, especially, being not able to satisfie anie one of their smallest demands.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, be oftentimes one contrarie to the other, and do demand contrarie things, representing most lively the confusion of Babell, where one toong spoke against another, and that in divers and contrarie languages. So wee see oftentimes, that the desire of honor saith; Spend heere: but the passion of avarice saith; Holde thy hands. Lecherie saith; Venture heere: but pride saith; No, it may turne to thy dishonor. Anger saith; Revenge thy selfe heere: but ambition saith; It is better to dissemble. And finally, heere is fulfilled that which the prophet saith; *Vidi iniquitatē, & contradictionem in civitate*: I have seen iniquitie, and contradiction in the selfe same citie. Iniquitie, for that all the demands of these passions are most unjust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demands. From all which miseries God hath delivered the just by giving them his peace, *which passeth all understanding*, as the Apostle saith, and which the

Gen. 11.

Psal. 54.

Phil. 4.
Job. 14. 27.
Matt. 10.

world can never give nor taste of, as Christ himselfe affirmeth.

29 And these manie causes may be alledged now (besides many others, which I passe over) to justifie Christs words, that his yoke is sweete and easie: to wit, the assistance of grace; the love of God; the light of understanding from the holie Ghost; the internall consolation of the mind; the quiet of conscience; the confidence thereof proceeding; the libertie of soule and bodie; with the sweet rest of our spirits, both towards God, towards our neighbour, and towards our selves. By all which meanes, helpes, privileges, and singular benefits, the vertuous are assisted above the wicked, as hath been shewed: and their waie made easie, light, and pleasant. To which also we may ad as the last, but not the least comfort, the expectation of reward: that is, of eternall glorie and felicitie to the vertuous: and everlasting damnation unto the wicked. O how great a matter is this, to comfort the one, if their life were painfull in godlines: and to afflict the other, amidst all their great pleasure of sinne! The labourer, when he thinketh on his good paie at night, is incouraged to go through, though it be paine-

Expectation of reward.

Example

full

full to him. Two that should passe togither towards their countrie, the one to receive honor for the good service done abroad; the other as prisoner to bee arraigned of treasons, committed in forraine dominions against his soveraigne, coulde not bee like merrie in their Inne upon the waie, as it seemeth to me: and though he that stood in danger, shoulde sing, or make shewe of courage and innocencie, and set a good face upon the matter: yet the other might wel thinke, that his hart had many a cold pull within him: as no doubt but all wicked men have, when they thinke with themselves of the life to come. If Joseph and Pharaos baker had knowen both their distinct lots in prison (to wit, that on such a day the one shoulde be called foorth to be made Lord of Egypt, and the other to bee hanged on a paire of gallowes) they coulde hardly have beene equally merrie, whiles they lived togither in time of their imprisonment. The like may be said, & much more truly, of vertuous and wicked men in this world. For when the one doth but thinke upon the day of death (which is to be the day of their deliverance from this prison) their harts cannot but leape for very joy, con- Gen. 40. 41. 43.

sidering what is to insue unto them after. But the other are afflicted, and fall into melancholie, as often as mention or remembrance of death is offered: for that they are sure that it bringeth with it their bane, according as the scripture
Prou.11. saith; *The wicked man being dead, there remaineth no more hope unto him.*

30 Wel then (deer brother) if all these things be so, what should stay thee now at length to make this resolution, which I exhort thee unto? Wilt thou yet saie (notwithstanding all this) that the matter is hard, and the way unpleasant? Or wilt thou beleeve others that tell thee so, though they know lesse of the matter, than thy selfe? Beleeve rather the
Matt.11. word and promise of Christ, which assureth thee the contrarie: beleeve the reasons before alleadged, which doe proove it evidently: beleeve the testimonie of them which have experienced it in themselves (as of king David, Saint Paule, and Saint John the Evangelist, whose testimonies I have alledged before of their owne proofe) beleeve many hundreds, which by the grace of God are converted dailie in Christendome from vicious life, to the true service of God: al which do protest themselves to

have

have found more than I have said or can saie in this matter.

31 And for that thou maiest replie heere, and saie, that such men are not *where thou art, to give this testimonie of their experience: I can, and do assure thee, upon my conscience before God, that I have talked with no small number of such my selfe, to my singular comfort, in beholding the strong hande and exceeding bountifulnes of Gods sweetnes towards them in this case. O (deere brother) no toong can expresse, what I have seene heerein: and yet saw I not the left part of that which they felt. But yet this may I say: that those which are knowen to be skilfull, and to deale so sincerely withall, that others disburden their consciences unto them for their comfort or counsell, as some part of those whereof the prophet [a] saith, that *They worke in multitude of waters, and do see the marvels of God in the depth*: In the depth (I saie) of mens consciences uttered with infinite multitudes of teares, when God toucheth the same with his holie grace. Beleeve me (good Reader) for I speake in truth before our Lord Jesus, I have seene so great and exceeding consolations, in divers great sinners after their

B.
*The soun
lier that th
Gospell is
ny where
receiver, th
more exam
ples of soul
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are there t
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of remorse
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for the ex
ternall, or
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fences, is o
to be found
not onely
moong cou
terfet Chr
stians, but
moong the
heathe
[a] Psal.

converſion, as no hart can almoſt conceive, & the harts which received them, were hardly able to containe the ſame: ſo abundantly ſtilled down the heavenly dew from the moſt liberall and bountifull hand of God. And that this may not ſeeme ſtrange unto thee, thou muſt knowe, that it is recorded of one holy man called Effrem, that he had ſo marvellous great conſolations after his converſion, as he was often conſtrained to crie out to God; O Lord, retire thy hand from me a little, for that my hart is not able to receive ſo extreme joie. And the like is written of S. Barnard: who for a certaine time after his converſion from the world, remained as it were deprived of his ſenſes by the exceſſive conſolations he had from God.

Goſſ. in vita ejus.

32 But yet if all this cannot moove thee, but thou wilt ſtill remaine in thy diſtruſt, heare the teſtimonie of one, whom I am ſure thou wilt not diſcredite, eſpecially ſpeaking of his owne experience in himſelfe. And this is the holie martyr and doctor S. Cyprian, who writing of the verie ſame matter to a ſecret friend of his, called Donatus, confeſſeth that he was before his converſion of the ſame opinió that thou art of: to wit, that

lib. epiſt. 1.

it

it was impossible for him to change his maners, and to finde such comfort in a vertuous life as after he did: being accustomed before to all kinde of loose behaviour. Therefore hee beginneth his narration to his friend in this sort; *Accipe quod sentitur antequam discitur*: Take that which is felt, before it be learned: & so followeth on with a large discourse, shewing that he prooved now by experience which he could never beleeve before his conversion, though God had promised the same. The like writeth S. Austen of himselfe in his books of Confession; shewing that his passion would needes persuade him before his conversion, that he should never be able to abide the austeritie of a vertuous life, especially touching the sins of the flesh, (wherein he had lived wantonly, untill that time) it seemed impossible that he could ever abandon the same, and live chastely: which notwithstanding he felt easie, pleasant, and without difficultie afterward. For which he breaketh into these words; My God, let me remember & confesse thy mercies towards me: let my verie bones rejoice & saie unto thee; *O Lord, who is like unto thee? Thou hast broken my chaines, and I will sacrifice unto thee*

Lib. 6. conf. cap. 12.

Lib. 8. conf.

Psal. 34.

Psal. 115.

a sacrifice of thanksgiving. These chaines were the chains of concupiscence, wherby he stood bounden in captivitie before his conversion, as he there confesseth: but presently therupon he was delivered from the same by the helpe of Gods most holie grace.

33 My counsel shuld be therfore (gentle Reader) that seing thou hast so many testimonies, examples, reasons, and promises of this matter, thou shouldst at lest prove once by thy own experience, whether this thing be true or no: especially seeing it is a matter of so great importance, and so woorthy thy triall: that is, concerning so neer thine eternall salvation as it doth. If a meane fellow should come unto thee, and offer, for hazarding of one crowne of golde, to make thee a thousande by Alchimie: though thou shouldest suspect him for a cosoner, yet the hope of gain being so great, and the adventure of so smal losse: thou wouldst go nigh for once to proove the matter. And how much more shouldest thou do it in this case, where by proof thou canst leese nothing: and if thou speedest well, thou maist gaine as much as the everlasting joy of heaven is woorth.

34 But yet heer by the way, I may not let

let passe to admonish thee of one thing which the ancient fathers and saints of God that have passed over this river before thee (I mean the river dividing between Gods service & the world) do affirm of their own experience: & that is, that as soone as thou takest this worke or resolution in hand, thou must expect assalts, combats, and open warre within thy self, as Saint Cyprian, Saint Austen, Saint Gregorie, and Saint Barnard do affirm, and upon their own proofe. This do Cyril and Origen shew in divers places at large. This doth Saint Hilarie proove by reasons and examples. This doth the wise man forewarn thee of, willing thee; *When thou art to come to the service of God, to prepare thy mind unto temptation.* And the reson of this is, for that the divel possessing quietly thy soule before, lay still, and sought only meanes to content the same, by putting in new & new delights, and pleasures of the flesh. But when he seeth thou offerest to go from him: he beginneth straight to rage, and to moove sedition within thee, and to tosse vp and downe both heaven and earth, before he will leese his kingdome in thy soule. This is evident by the example of him, whom Christ comming

Resistance at the beginning.

Cyp. li. 1. ep. 1. Aug. li. 1. doct. c. 23. Greg. l. Mor. 4. c. 24. li. 30. cap. 18. Ber. in Ps. 90. Cyr. lib. de ora. Orig. hom. 3. in Exod. & 11. Levit. & 12. Jos. Hil. in Psal. 118. Eccle. 2. Mark 3.

Mark 9.

downe

downe from the hill, after his transfiguration, delivered from a deaf and dumb spirit. For albeit the Divell would seeme neither to heare nor speake, while hee possessed that bodie quietlie: yet when Christ commanded him to go out, hee both heard, and cried out, & did so teare and rent that poore bodie before he departed, as all the standers by thought him indeed to be dead. This also in figure was shewed by the storie of Laban, who* never persecuted his sonne in law Jacob, untill he would depart from him. And yet more was this expressed in the doings of Pharao, who after once hee perceived that the people of Israel ment to depart from his kingdom, never ceased greevously to afflict them (as Moses testifieth) untill God utterly delivered them out of his hands, with the ruine & destruction of all Egypt their enimies. Which event the holie doctors & saints of the Church, have expounded to be a plaine figure of the deliverie of soules from the tyrannie of the Divell.

Gen. 31. B. * He was verie greevous unto him before: but he did not follow after him in hostile maner, till he departed from him. Exod. 5.

35 And now if thou wouldest have a livelie example of all this that I have saide before, I could allege thee many: but for brevitie sake, one onelie of Saint Austens conversion shal suffice, testified by

The conversion of Saint Austen.

by himselfe in his bookes of confession. It is a marvellous example, and containeth manie * notable and comfortable points. And surely whosoever shall but reade the whole at large, especiallie in his sixt, seventh and eight bookes of his confessions, shal greatly be mooved and instructed thereby. And I beseech the Reader that understandeth the Latine toong, to view over, at least but certaine chapters of the eight booke, where this saints finall conversion (after infinite combats) is recounted. It were too long to repeat heer, though indeed it be such matter as no man neede to be wearie to heare it. There he sheweth how he was tossed & trobled in this conflict between the flesh and the spirit, betweene God drawing on the one side, and the world, the flesh, and the divell, holding back on the other part. He went to Simplicianus a learned old man, & devout Christian: he went to S. Ambrose bishop of Millan: and after his conference with them, hee was more troubled than before. He consulted with his companions, Nebridius, and Alipius: but all would not ease him. Til at the length a Christian courtier & captaine, named Pontition, had by occasion tolde him & Alipius of the vertuous

B.

* Yet some points of the storie at large, are such, as that a man may aswel doubt the readines of Satan to illude & deceive: as behold to our comfort the goodnes of God in his conversion. *Lib. 8. confess. c. 1. & 2.*

B.

ous life that Saint Anthonie led, who a little before had profeſſed * a private & a ſolitarie life in Egypt: as alſo others (he then heard) did even in Millan it ſelfe, where then he was. Which when hee had heard, then withdrawing himſelfe aſide, he had a moſt terrible combate with himſelfe. Whereof hee writeth thus: What did I not ſaie againſt my ſelfe in this conflict? How did a I beate and whip mine owne ſoule, to make hir follow thee (O Lorde?) But ſhe helde backe, ſhe refuſed and excuſed hir ſelfe: and when all hir arguments were convicted, ſhe remained trembling and fearing as death to bee reſtrained from hir looſe cuſtome of ſinne. Whereby ſhe conſumed hir ſelfe even unto death. After this hee went into a garden with Alipius, his companion: and there cried out unto him: b *Quid hoc eſt? quid patimur? Surgunt indocti, & cœlum rapiunt, & nos cum doctrinis noſtris, ſine corde, ecce ubi voluitamur in carne & ſanguine.* What is this? (Alipius) what ſuffer we under the tyranny of ſin? Vnlearned men (ſuch as Anthonie & others: for he was altogither unlearned) do take heaven by violence: & we with all our learning, without harts, be-

* This kinde of monaſticall or private life was verie ancient and ſuch as the time & eſtate of the church required then: but that which after in place therof ſprang up among us, was of later time, & being at the firſt far unlike to the other, the longer it ſtood did notwithſtanding ſtill degenerate more and more, till at the length it grew intolerable.

a Cap. 7.

b Cap. 1.

behold how we lie groveling in flesh and blood. And he goeth forwarde in that place shewing the woonderfull & almost incredible tribulations that hee had in this fight that daie. After this hee went foorth into an orchard: and there he had yet a greater conflict. For there all his pleasures past represented themselves before his eies, saieng; *Demittesne nos, & à momento isto non erimus tecum ultra in æternum, &c.* What, wilt thou depart from us? And shall we be with thee no more for ever, after this moment? shall it not be lawfull for thee to do this or that no more heerafter? And then (saith S. Austen) O Lord, turn from the mind of thy servant, to thinke of that, which they objected to my soul: what filth, what shamefull pleasures did they laie before mine eies? At length he saith, that after long & tedious combats, a marvellous tẽpest of weeping came upon him: & being not able to resist he ran awaie from Alipius, & cast himself on the ground under a fig tree, and gave full scope unto his eies, which brought foorth presentlie whole floods of teares. Which after they were a litle past over, he began to speak to God in this sort; *Et tu Domine usquequo? quàm diu, quàm diu? cras & cras? quare non modo?*

Marke this gentle Reader.

Cap. 10.

Lib. 1. ca. 12.

quare

quare non hac hora finis est turpitudinis meæ? O Lord, how long wilt thou suffer mee thus? How long, how long shall I saie, to morrow, to morrow? Why should I not do it now? Why should there not bee an end of my filthy life, even at this hower? And after this followeth his finall and miraculous cõversion, togither with the conversion of Alipius his companion, which bicause it is set downe briefly by himselfe, I will recite his owne words, which are as followeth immediately upon those which went before.

S. Austens finall conversion, by a voice from heaven.

36 I did talke this to God, and did weepe most bitterly, with a deepe contrition of my hart: and behold I heard a voice, as if it had bin of a boy or maide singing from some house by, and often repeating: Take up & reade, take up and reade. And straightway I changed my countenance, and began to thinke most earnestly with my self, whether children were woont to sing any such thing, in any kinde of game that they used: but I never remember, that I had heard any such thing before. Wherefore repressing the force of my teares, I rose, interpreting no other thing, but that this voice came from heaven, to bid mee open the book that I had with me (which

was

was S. Paules Epistles) and to reade the first Chapter that I shoulde finde. For I had heard afore of S. Antonie, how hee was admonished to his conversion, by hearing a sentence of the Gospell, which was read, when he by occasion cam into the church: and the sentence was, *Go, & sell all thou hast, and give to the poore: & thou shals have a treasure in heaven: & come and followe me.* Which saieng S. Anthonie taking as spoken to him in particular, was presently converted to* thee (O Lord.) Wherefore I went in haste to the place where Alipius sate, for that I had left my booke there when I departed: I snatched it up, and opened it, and read in silence the first Chapter that offered it selfe unto mine eies: and therein were these words; [a] *Not in banketings, or in drunkennes: not in wantonnes and chamberworks: not in contention and emulation: but do you put on the Lorde Jesus Christ: and do you not performe the providence of the flesh in concupiscence.* Further than this sentence I

S. Anthonies conversion. Athanasius in vita Anthonij.

Matt. 19.

B.

* In such things as are peculiar or proper to som, as this was, there can be no generall rule drawen unto others that can stand by undoubted warrant, without som speciall calling besides,

and so may it well be doubted whether S. Anthonie had on that place sufficient groundworke of those his doomes, unlesse he had some speciall motion besides. It was otherwise with Saint Augustine, whose conversion was not, but to such things, as wee are all bounden unto, and upon such a place as [illegible] speaketh to all.

[a] Roman. 13.

would

would not reade, neither was it needfull. For presently with the ende of this sentence, as if the light of securitie had beene powred into my hart, all the darkenesse of my doubtfulnesse fled awaie. Whereupon putting in my finger, or some other signe (which now I remember not) upon the place, I closed the booke, and with a quiet countenance opened the whole matter to Alipius And he by this meanes uttered also that which nowe wrought in him (which I before knewe not) hee desired that he might see what I had read; and I shewed him. He marked it al, and went further also than I had read. For it followeth in Saint Paul (which I knew not)

Rom. 14. *Take unto you him that is yet weake in faith.* Which Alipius applied unto himselfe, and opened his whole state of doubtfulnesse unto me. But by this admonition of Saint Paul, he was established, and was joined to mee in my good purpose, but yet calmely, and without anie troublesome cunctation, according to his nature and manners, whereby he differed alwaies greatly from me, in the better part.

Hir name was Monica a virtu bolie

37 After this we went to my mother: we tell hir the matter: shee rejoiceth:

wee

wee recite unto hir the order of the thing: she exulteth and triumpheth, and blessed thee (O Lorde, which art more strong and liberall, than wee can aske or understande) for that she sawe nowe much more graunted to hir from thee, touching mee, than she was woont to aske with hir pitifull and lamentable sighes. For thou hadst so converted me nowe to thee, that I never sought for wife, nor anie other hope at all of this worlde: living and abiding in that * rule of faith, in which thou didst reveale me unto hir so manie yeeres before. And so thou did turne hir sorrow now into more abundant joie than shee could wish: and into much more deere and chaste joie, than she could require by my children hir nephewes, if I had taken wife. O Lorde, I am thy servant, I am nowe thy servant, and childe of thy handmaide, thou hast broken my chaines, and I will sacrifice to thee therefore a sacrifice of praise. Let my hart & toong praise thee, and let my bones saie to thee. O Lorde, who is like unto thee? [a] Let them saie it (O Lord) and do thou make answere (I beseech thee) and saie to my soule; *I am thy salvation.* Hitherto are Saint Austens words.

woman as he sheweth, lib. 9. c. 9. 10. 11. 12. 13.

B

* Which was but a more carefull endevor in the way of godlines, such as was not used of the cōmon sort. And so is this example of his, no patronage to any of our later monasteries or rules, that were laden with loosenes and superstition: which notwithstanding some would gladlie defend by this rule of his.

[a] *Lib. 9. c. 1.*

Annotations upon this conversion.

38 In this marvellous example of this famous mans conversion, there bee diverse things to bee noted, both for our comfort, and also for our instruction. First is to bee noted the great conflict hee had with his ghostlie enimie before hee could get out of his possession and dominion. Which was so much the more (no doubt) for that he was to be so great a pillar afterward in Gods Church. And we see, Alipius found not so great resistance, for the enimie saw there was much leffe in him to hurt his kingdom, than in Austen. Which ought greatlie to animate them, that feele great resistaunce, and strong temptations against their vocation: assuring themselves, that this is a signe of grace and favour, if they manfully go through. So was S. Paul called (as we reade) most violentlie, being striken downe to the grounde, and made blind by Christ before his conversion: for that hee was a chosen vessell, to beare Christes name unto the Gentiles.

Those that are to be best men, have greatest conflict in their conversion.

Act. 9.

39 Secondlie it is to be noted, that although this man had most strong passions before his conversion, and that in the greatest, and most incurable diseases, which commonlie afflict worldly men

mea

men: as in ambition, covetousnes and sinnes of the flesh, as himselfe before confesseth: which maladies possessed him so strongly indeede, as he thought impossible (before his conversion) ever to subdue and conquer the same: yet afterward he prooved the contrarie by the helpe of Gods omnipotent grace. Thirdlie also is to be noted, that hee had not onely a good victory over these passions but also founde great sweetenes in the way of vertuous life. For a little after his conversion he writeth thus; I could not bee satisfied (O Lorde) in those daies, with the marvellous sweetnes which thou gavest me: how much did I weepe in * thy Himnes and Canticles, being vehemently stirred up with the voices of thy Church singing most sweetelie? Those voices did run into mine eares, and thy truth did melt into my hart, and thence did boile out an affection of pietie, and made teares to run from me, and I was in most happie state with them.

Lib.6. cap.6. & 15.

Lib.9 cap.6.

B.

* When the people of God did sing their Psalmes of thanksgiving and praises to God.

40 Fourthlie, is to be noted for our instruction and imitation, the behaviour of this man about his vocation. First in searching and trieng out the same by his repaire to S. Ambrose, Simplicianus,

S. Austens diligence in trieng out his vocation.

plicianus, and others: by reading the worde of God, frequenting of good companie, and the like: which thou oughtest also (good Reader) to do, when thou feelest thy selfe inwardlie mooved: and not to lie dead as manie are woont, resisting openly the holie Ghost with all
Apoc.3. good motions, and not so much as once to give eare to the knocking of Christ, at the doore of their consciences. Moreover, Saint Austen as wee see, refused not the meanes to knowe his vocation, but praied, wept, and oftentimes retired himselfe alone from companie to talke with God in that matter. Which manie of us will never doe: but rather do detest and flie all meanes, that may
Lib.9.c.2. bring us into those cogitations of our conversion. Finallie, Saint Austen after hee had once seene cleerlie the will and pleasure of God, made no more staie of the matter: but brake off stronglie from all the world and vanities thereof: gave over his Rhetoricke lecture at Millan: left all hope of promotion in the court, and betooke himselfe to serve God thoroughlie: and therefore no marvell, if he received so great consolation and advancement from God afterwarde, as to bee so woorthy

a member in his Church. Which example is to be followed of all them that desire to keepe a good conscience, so farre foorth as ech mans condition and state of life permitteth.

41 And heere by this occasion, I may not let passe to advertise thee good Reader, and also by Saint Austens example to forewarne thee, that whosoever meaneth to make this resolution throughly, must use som violence at the beginning. For as fire if you rush in upon it with force, is easily put out, but if you deale softly, putting in one hande after another, you may rather hurt your selfe than extinguish the same: so is it with our passions, who require manhood & courage for a time at the beginning, which whosoever shall use, togither with the other meanes thereunto appertaining, he shal most certainly finde that thing easie, which now he thinketh heavie; & that most sweete, which now hee esteemeth so unsavorie. For proofe whereof, as also for conclusion of this chapter, I will alledge a short discourse out of Barnard: who after his fashion prooveth the same fitlie out of the scriptures. Christ saith unto us; *Take my yoke, you shall finde rest.* This is a marvellous noveltie: but it

Violence to be used at the beginning of our conversion.

Barn in verba evangelii. Ecce nos reliquimus omnia, &c.

commeth from him which maketh all things new. He that taketh up a yoke findeth rest: he that leaveth all, findeth an hundred times so much. He knew well this (I meane that man according to the hart of God) which [a] said in his Psalme, * *Doth the seate of iniquitie cleave to thee (O Lord) which feignest a labour in thy commandements?* Is not this a feigned labor (deer brethren) in a commandement? I mean, a light burden, an easie yoke, an annointed crosse. So in old time he said to Abraham, [b] *Take thy sonne Isaac whom thou lovest, and offer him unto me a sacrifice.* This was a feigned labour in a commandement: for Isaac being offered he was not killed, but sanctified thereby. Thou therfore if thou heare the voice of God within thy hart, willing thee to offer up Isaac (which signifieth joie or laughter) feare not to obeie it faithfully and constantly: whatsoever thy corrupt affection judgeth of the matter, be thou secure. Not Isaac, but the ram shall die for it: thy joie shall not perish, but thy stubburnes onely, whose hornes are intangled with thornes, and cannot be in thee without the prickings of anxiety. Thy Lord doth but tempt thee as hee did Abraham, to see what thou wilt do. Isaac (that is, thy joie

[a] Psal. 93. B

* The place being better considered, it doth not appeere that David so said. Nevertheless, that which Barnard doth gather out of it doth stand very well with those words of Christ that therwithall he allegeth of the light burden and easie yoke.

[b] Gen. 22.

joie in this life) shal not die, as thou imaginest, but shall live: onely he must bee lifted up upon the wood, to the ende thy joy may be on high, and that thou maist glorie not in thine owne flesh, but onely in the crosse of thy Lorde, by whom thy selfe also art crucified: crucified (I saie) but crucified to the world: for unto God thou livest still, and that much more than thou didst before. Gal. 3.

CHAP. II.

Of the second impediment, which is persecution, affliction, and tribulation, whereby many men are kept from the service of God.

MAny there are in the world abroad, who either upon these considerations before laide downe, or for that they see some good men to live as merilie as themselves, are content to yeelde thus much, that in verie deede they esteeme vertuous life to bee pleasant ynough, to such as are once entered in thereunto: and that in good sooth for their owne parts they could bee content to follow the same, if they might doit with quiet and peace of all hands. But to [illegible]

them unto it in such time or place, or with such order and circumstances, as tribulation, affliction, or persecutiō may fall upon them for the same: they thinke it a matter unreasonable to be demanded, & themselves very excusable, both before God and man, for refusing it. But this excuse is no better, than the other going before, of the pretēded difficultie: for that it standeth upon a false ground, as also upon an unjust illation, made upon that ground. The ground is this: That a man may live vertuously, and serve God truly, with all worldly ease, & without any affliction, tribulation, or persecution: which is false. For that, albeit externall contradictions, and persecutions bee more in one time than in another; more in this place than in that: yet can there not be any time or place without some, both externall, and internall. Which although (as I have shewed before) in respect of the manifold helpes & consolations sent from God in counterpoize of the same, they seem not heavie nor unpleasant unto the godlie: yet are they in themselves both great and waightie, as would appeere if they fell upon the wicked & impatient. Secondly the illation made upon this ground, is

unjust:

unjust: for that it alledgeth tribulation, as a sufficient reason to abandon Gods service, which God himselfe hath ordained for a meane to the contrarie effect: that is, to drawe men thereby unto his service. For better declaration whereof (the matter being of verie great importance) I will handle in this chapter, these fower points. Fitst, whether it be ordinarie for all that must be saved, to suffer some kind of persecution, tribulation, or affliction. Secondly, what are the causes why God (so loving us as he doth) would choose and appoint so to deale with us, heer in this life. Thirdly, what principall reasons of comfort a man may have in tribulation. Fourthlie, what is required at his hands in that state. Which fower points being declared, I doubt not but great light shall appeere in this whole matter, which seemeth to flesh and blood to be so ful of darknes and improbabilities.

Fower points to be handled in this chapter.

2 And touching the first, there needeth little proofe: for that Christ himselfe saith to his disciples, and by them to all other his servants, *In mundo pressuram sustinebitis*: In the worlde you shall sustain affliction. And in another place; *In your patience shall you possesse your soules.*

Whether all good men must suffer tribulation or no.

Joh. 16.

Luk. 21.

That is, by suffering patiently in adversities: which Sa.... Paule yet uttereth more plainly when he saith; *All those that will live godlie in Jesus Christ shall suffer persecution.* If al, then none can be excepted. And to signifie yet further the necessitie of this matter, both Paule and Barnabas also did teach (as Saint Luke reporteth) *That we of necessitie must enter into the kingdome of God by manie tribulations*, using the word *Oportet*, which signifieth a certaine necessitie. And Christ himselfe yet more revealeth this secret, when he saith to Saint John the Evangelist; *That he chastiseth all those whom he loveth.* Which wordes the Apostle as it were expounding to the Hebrews, saith; *Flagellat omnem filium quem recipit:* Hee whippeth everie childe whom he receiveth. And the Apostle urgeth this matter so far in that place, as hee affirmeth plainly, all those to be bastards, and no children of God, which are not afflicted by him in this life. The same position Saint Paule holdeth to Timothie, *Si sustinemus, & conregnabimus:* If wee suffer with Christ, we shall raigne with Christ, and no otherwise. Wherein also concurreth holie David, when he saith; *Multæ tribulationes justorũ:* The just are appointed

3. Tim. 3.

Acts 14.

Apoc. 3.

Heb. 12.

Vers. 8.

2. Tim. 2.

Psal. 33.

ted to manie tribulations.

3 The same might be prooved by manie other means, as by that Christ saith; *Hee came not to bring peace, but the sworde into the worlde.* Matt. 10. Also by that Saint Paule saith; *That no man can bee crowned except he fight Lawfully.* 2. Tim. 2. But how can we fight, if we have no enimie to oppugne us? The same signifieth Christ in the Apocalyps, Cap. 2. & 3. when hee repeateth so often, that heaven is onelie for him that conquereth. The verie same is signified by the ship, whereinto Christ entered with his disciples, Matt. 8. which was tossed and tumbled as if it would have beene drowned: this (I saie) by the ancient fathers exposition, was a figure of the troubles and afflictions, that all those should suffer, which do row in the same ship with Christ our Saviour. The same also is prooved by that the life of man is called a warfare upon earth: Job. 7. and by that he is appointed Job. 5. to labour and travell, while he is heere: also by that his life is repleniſhed with Job. 13. manie miseries: even by the appointment of God after mans fall. The same also is shewed by that, that God hath appointed everie man to passe through the paines of death, before he come to joie: also by the infinite contradictions,

and tribulations both within and without, left unto man in this life: as for example, within are the rebellions of his concupiscence, and other miseries of his mind wherewith he hath continually to make war, if he will save his soule. Without, are the world, & the divell, which do never cease to assault him, now by faire means and now by foule: now by flatterie, and now by threat: now alluring by pleasure and promotion, now terrifieng by affliction and persecution: against al which the good Christian hath to resist manfully, or else he looseth the crown of his eternall salvation.

The exemple of saints.

4 The verie same also may be shewed by the examples of all the most renowmed saints frō the beginning: who were not onely assaulted internally with the rebellion of their owne flesh: but also persecuted and afflicted outwardlye: therby to confirme more manifestly this purpose of God. As we see in Abel, persecuted and slaine by his owne brother, as soone as ever he began to serve God: also in Abraham, afflicted diversly after hee was once chosen by God: and most of all by making him yeelde to the killing of his owne deere and onely childe. Of the same cup dranke all his children

Gen. 4.

Gen. 22.

and

and posteritie that succeeded him, in Gods favor: as Isaac, Jacob, Joseph, Moses, and al the prophets: of which Christ himselfe giveth testimonie, how their blood was shedde most cruelly by the world. The affliction also of Job is wonderfull, seeing the Scripture affirmeth it to have come upon him by Gods special appointment, he being a most just man. But yet more woonderfull was the affliction of holie Tobias, who among other calamities, was stricken blinde by the falling downe of swallowes doong into his eies: of which the Angell Raphaell told him afterward: *Bicause thou wert a man acceptable to God, it was of necessitie that this tentation shoulde proove thee.* Beholde the necessitie of afflictions to good men. I might adde to this, the example of David and others: but that the Apostle giveth a generall testimonie of all the Saints of the old Testament, saieng; *That some were racked, some reproched, some whipped, some chained, some imprisoned: others were stoned, cut in peeces, tempted and slain with the sword: some went about in haire cloth, in skins of goats, in great need, pressed & afflicted, wandering and hiding themselves in wildernesses, in hils, in caves, and holes under ground, the world not being woorthie of them.*

Judith.8.
Matth.5.
Luk.13.
Job.1.
Tob.2.
Tob.12.
Heb.11.

Of all which he pronounceth this comfortable sentence to be noted of al men; *Non suscipientes redemptionem ut meliorem invenirent resurrectionem*: that is, God would not deliver them from these afflictions in this life, to the end their resurrection and reward in the life to com, might be more glorious. And this of the saints of the old Testament.

5 But now in the new Testament, founded expressely upon the crosse, the matter standeth much more plaine, and that with great reason. For if Christ could not go into his glorie, but by suffering, as the Scripture saith: then by the most reasonable rule of Christ, affirming, that *The servant hath not privilege above his maister*, it must needs follow, that all have to drinke of Christs cup, which are appointed to be partakers of his glorie. And for proofe heerof looke upon the deerest friendes that ever Christ had in this life, and see whether they had part thereof, or no. Of his mother, Simeon prophesied and told hir at the beginning; that *The sworde of tribulation shoulde passe hir hart*. Signifieng thereby the extreame afflictions that she felt afterwarde in the death of hir sonne, and other miseries heaped upon hir.

Luk.24.

Matt.10. Luk.6. Mark.10.

Luk.2.

hir. Of the Apostles it is evident, that besides all the labours, travels, needes, sufferings, persecutions, and calamities, which were infinite, and in mans sight intolerable (if we beleeve Saint Paule, recounting the same) besides all this (I saie) God would not be satisfied, except he had their blood also: and so wee see that he suffered none of them to die naturally, but onelie Saint John: albeit, if we consider what John also suffered in so long a life as he lived, being banished by Domitian to Pathmos: and at an other time, thrust into a tunne of hot oile at Rome (as Tertullian and Saint Jerom do report) we shall see that his part was no lesse than others in this cup of his maister. I might reckon up heere infinite other examples: but it needeth not. For it may suffice, that Christ hath given this generall rule in the new Testament: *Hee that taketh not up his crosse and followeth me, is not woorthie of mee.* By which is resolved plainly, that there is no salvation now to be had, but only for them that take up (that is, do beare willingly) their proper crosses, and therewith do followe their captaine, walking on with his crosse on his shoulders before them.

1. Cor. 4.
2. Cor. 4. 6. 11. 12.
Act. 20.
Rom. 1.
Joh. 21.

Tertul. lib. de præscrip. hæretic.
Jerom. lib. cont. Jovin.

Matt. 16.

¶ But

Obiecti- answered. 6 But heer some man may say; If this be so that no man can bee saved without a crosse, that is, without affliction, and tribulation: how doe all those that live in peaceable times and places, wher no persecution is, no trouble, no affliction, or tribulation? To which I answer: first that if there were anie such time or place, the men living therein, should be in great danger: according to the saieng of the prophet; *They are not in the labour of other men. Nor yet whipped and punished as others are: and therefore pride possessed them, and they were covered with iniquitie and impietie: and their iniquitie proceeded of their fatnes, or abundance.* Secondly, I answer; that there is no such time or place so voide of tribulation, but that there is alwais a crosse to be found for them that will take it up. For either is there povertie, sicknes, slander, enmitie, injurie, contradiction, or some like affliction offered continuallie: for that those men never want in the world, whereof the prophet said; *These that do render evill for good did detract from me: for that I followed goodnes.* At the least-wise, there never want those domesticall enimies, of which Christ speaketh: I meane, either our kindred and carnall friends, which com-

Psal. 72.

Psal. 37.

Matt. 7.

commonly resist us, if wee begin once thorowlie to serve God, or else our owne disordinate affections, which are the most perilous enimies of all: for that they make us war upon our own ground. Againe, there never want the temptati- ons of the world, and divel: the resisting whereof is much more difficult in time of peace and wealth, than in time of ex- ternall affliction and persecution: for that these enimies are stronger in flat- terie, than in force: which a godlie fa- ther expresseth by this parable; The sun and winde (saith he) agreed on a day to prove their severall strengths, in taking a cloke from a wayfaring man. And in the forenoone the wind used al violence that he could to blow off the said cloke: but the more he blew, the more fast held the traveller his cloke, and gathered it more closely about him. At after- noone the sunne sent forth his pleasant beames, and by little and little so entred into this man, as he caused him to yeeld and put off, not onely his cloke, but also his cote. Whereby is meant (saith this father) that the allurements of plea- sure are more strong and harder to bee resisted, than the violence of persecuti- on. The like is shewed by the example of

Time of peace more dangerous than of per- secution.

A parable.

David,

Reg. 11. David, who resisted easily many assaults of adversitie: but yet fell dangerously in time of prosperitie. Whereby appeereth that vertuous men have no lesse war in time of peace, than in time of persecution: and that there never wanteth occasion of bearing the crosse, and suffering affliction, to him that will accept of the same. And this may suffice for this first point to proove that everie man must enter into heaven by tribulation, as S. Paul saith.

The cause why God studeth affliction to the godly.

B.

7 Touching the second, why God woulde have this matter so: it were sufficient to answere, that it pleased him best so, without seeking anie further reason of his meaning heerein: even as it pleased him * without all reason in our sight, to abase his sonne so much as to sende him hither into this worlde to suffer and die for us. Or if we will needs have a reason heereof, this one might

* There was great reason of it, for that seeing man had sinned, by man was the justice of God to be satisfied, which notwithstanding no man, but he alone could do. Whereby it may seeme that although God hath given to this our Author a very good gift in persuading to godlines of life, for which we have to esteeme of him accordingly: yet hath he not given him therewithall, so full a knowledge of the mysterie of our redemption in Christ. So it is lesse marvell, that he is in matters of controversie further to seeke, than otherwise by his godly disposition, we may thinke that he should

be

be sufficient for all: that seeing we looke for so great a glorie as we do, we should labour a little first for the same, and so be made somewhat worthy of Gods favour and exaltation. But yet for that it hath pleased his divine majestie, not onely to open unto us his will & determination for our suffering in this life: but also divers reasons of his most holie purpose and pleasure therein, for our further incouragement & consolation, which do suffer: I will in this place repeate some of the same, for declaration of his exceeding great love, and fatherly care towards us.

8 The first cause then, and the most principall, is to increase thereby our glorie in the life to come. For having appointed by his eternall wisedome and justice, that none shall be crowned there but such as endure (in some good measure) a fight in this world: the more and greater combates that he giveth (together with sufficient grace to overcome therein) the greater crowne of glorie prepareth he for us at our resurrection. This cause toucheth the Apostle in the words alledged of the Saintes of the old Testament, to wit; that they received no deliverance from their miseries

1 *Increase of glory.*

2. Tim. 2. Apoc. 2.

Heb. 11.

in

in this worlde, to the ende they might finde a better resurrection in the worlde to come. This also meant Christ expresselie when he saide: *Happie are they which suffer persecution, for theirs is the kingdome of heaven: happie are you when men speake evill, and persecute you, &c. Rejoice and bee glad (I saie) for that your rewarde is great in heaven.* Hitherto also doe appertaine all those promises: *Of gaining life by leesing life: of receiving an hundred for one,* and the like. Heerehence do proceede all those large promises to mortification and newnesse of life. In both which are great conflicts against the flesh, world, and our owne sensualitie, and cannot be performed but by sufferings, and affliction. Finallie, S. Paul declareth this matter fullie when he saith; *That a little and short tribulation in this life worketh a weight of glorie above all measure in the height of heaven.*

Matt. 5.

Matt. 10.
Matt. 19.
Isai. 59.

2 *Hate of the worlde.*

9 The second cause why God appointed this, is to drawe us thereby from the love of the worlde, his professed enimie: as in the next Chapter shall bee shewed at large. This cause Saint Paul uttereth in these wordes; *Wee are punished of God, to the ende we shoulde not bee damned with this worlde.* Even then, as a

1. Cor. 11.

Nurse,

Nurse, that to weane hir childe from the liking of hir milke, doth annoint hir teate with Aloes, or some other such bitter things: so our mercifull father, that woulde retire us from the love of worldlie delights, whereby infinite men doe perish dailie, useth to sende tribulation: which of all other things hath most force to worke that effect: as wee see in the example of the prodigall sonne, who coulde by no meanes be staied from his pleasures, but onely by affliction. Luk. 15.

10 Thirdlie, GOD useth tribulation as a most present and soveraigne medicine, to heale us of manie diseases, otherwise almost incurable. As first, of a certaine blindnesse, and careleſſe negligence in our estate, contracted by wealth, and povertie. In which sense the scripture saith; *That affliction giveth understanding.* And the wise man affirmeth; that *The rod bringeth wisedome:* as also the sight of Tobie was restored by the bitter gall of a fish. And wee have cleere examples in Nabuchodonosor, Saule, Antiochus, and Manasses: all which came to see their owne faultes by tribulation, which they woulde never have done in the time of prosperitie. *A medicine to cure our diseases.* Eccle. 22. Pro. 29. Tob. 11. Dan. 4. 2. Mac. 9. 2. Par. 33.

The

The like wee reade of the brethen of Joseph, who falling into some affliction in Egypt, presently entred into their owne consciences, and saide; *Wee suffer these things woorthily, for that wee sinned against our brother*. And as tribulation bringeth this light, whereby we see our own defects: so helpeth it greatly to remoove & cure the same: wherein it may bee well likened unto the rod of Moses: For as that rod striking the hard rocks, brought foorth water, as the Scripture saith: so this rod of affliction falling upon stony harted sinners, mollifieth them to contrition, and oftentimes bringeth foorth the fluds of teares to repentance. In respect whereof holie Tobie saith to God; *In time of tribulation thou forgivest sin*. And for like effect it is compared also to a file of iron, which taketh awaie the rust of the soule: also to a purgation that driveth our corrupt humors: and finally to a goldsmithes fire, which consumeth awaie the refuse metals, & fineth the gold to his perfection. *I will trie thee by fire to the quicke* (saith God to a sinner by Esaie the prophet) *and I will take away all thy tin and refuse metall*. And againe, by Jeremie; *I will melt them, and trie them by fire*. This he meant of the fire of tribulation,

Gen. 42.
Exod. 17.
Deut. 8.
Psal. 77.
Tob. 3.
Job. 23.
Pro. 17.
Eccl. 2.
Esai. 1.
Jerem. 9.

tion, whose propertie is (according as the scripture saith) to purge and fine the soule, as fire purgeth and fineth golde in the fornace. For besides the purging & remooving of greater sins, by consideration, and contrition, (which tribulation worketh, as hath beene shewed) it purgeth also the rust of infinite evill passions, appetites, & humors in man: as the humor of pride, of vaine glorie, of sloth, of choler, of delicate niceues, & a thousand mo, which prosperitie ingendereth in us. This God declareth by the prophet Ezechiel, saieng of a rustie soule; *Put hir naked upon the hot coales, and let hir heate there, untill hir brasse bee melted from hir, and untill hir corruption bee burned out, and hir rust consumed. There hath been much labour and sweate taken about hir, and yet hir overmuch rust is not gone out of hir.* This also signifieth holie Job when having said, that *God instructeth a man by discipline or correction, to the ende hee may turne him from the things that hee hath done, and deliver him from pride*: which is understoode of his sinfull acts: Hee addeth a little after, the manner of this purgation, saieng, *His flesh being consumed by punishment, let him returne againe to the dales of his youth.* That is, all his fleshly humors and

Sap. 3. Zac. 13.

Ezec. 24.

Job. 33.

Vers. 25.

passions,

passions, being now consumed by punishments and tribulations, let him begin to live againe in such puritie of soule, as he did at the beginning of his youth, before he had contracted these evill humors and diseases.

11 Neither only is tribulation a strong medicine to heale sinne, and to purge awaie the refuse metals in us of brasse, tinne, iron, lead, and drosse, as God by Ezechiel saith: but also a most excellent preservative against sin for the time to come; according as good king David said; *Thy discipline (O Lord) hath corrected mee for evermore.* That is, it hath made me warie and watchfull, not to commit sinne againe, according as the scripture saith in another place; *A grievous infirmitie or affliction maketh the foole sober.* For which cause the prophet Jeremie calleth tribulation; *Virgam vigilantem:* A watchfull rod. That is, as S. Jerom expoundeth it, a rod that maketh a man watchfull. The same signifieth God, when he said by Ose the prophet; *I will hedge in thy way with thornes.* That is, I will so close thy life on everie side with the remembrance & feare of affliction, that thou shalt not dare to tread awrie, least thou tread upon a thorn. All which

A preservative.

Ezec. 22.

Psal. 17.

Eccl. 31.

Jer. 1.

Ose. 2.

good

good David expresseth of himselfe in these wordes; *Before I was humbled and broughte lowe by affliction, I did sin and offend thee (O Lord;) but after that time, I have kept thy commandements.* Psal. 118.

12 Of this also appeereth another cause, why God afflicteth his elect in this life: and that is, to prevent his justice upon them, in the worlde to come. Touching which S. Barnard saith thus, Oh would to God some man would now beforehand provide for my head abundance of waters, & to mine eies a fountaine of teares; for so happilie the burning fire shoulde take no holde, where running teares had clensed before. And the reason of this is, (as that holie man himselfe noteth after) for that God hath said by Naum the propher; *I have afflicted thee once, & I will not afflict thee again: there shall not come from me a double tribulation.* 5 *A prevention of punishments.* *Ser. 55. in Cantic.* Naum. 1.

13 Sixtly, God sendeth tribulation upon his servants, to proove them therby, whether they be faithfull & constant or no: that is, to make themselves & other men see & confesse, how faithfull or unfaithfull they are. This after a sort was figured when Isaac woulde grope and touch his sonne Jacob, before he woulde blesse him. And this the scripture ex- 6 *To proove.* Gen. 27.

pres-

presseth plainly, when talking of the tribulations laide upon Abraham; It addeth, *Tentavit Deus Abraham:* God tempted Abraham, by these meanes to proove him. And Moses said to the people of Israel; *Thou shalt remember how thy God led thee forth yeeres about the desart to afflict thee, & tempt thee: to the end it might appeere what was in thy hart: whether thou wouldest keepe his commaundements or no.* And againe, a fewe Chapters after; *Your God & Lord doth tempt you, to the end it may be manifest whether you love him or no, with all your hart, & with all your soule.* In which sense also the Scripture saith of Ezechias, after many praises given unto him, *That God left him for a time to be tempted, that the thoughts of his hart might thereby be made manifest.* And that this is Gods fashion towards all good men, king David sheweth in the person of all, when he saith; *Thou hast prooved us, O Lord, thou hast examined us by fire: thou hast laide tribulation uppon our backs, and hast brought men uppon our heades.* And yet how well hee liked of this matter hee signifieth, when hee calleth for more thereof in another place, saieng; *Trie me, O Lord, and tempt mee: burne my vaines and hart within mee.* That is, trie me by the way of tribu-

Gen. 22.

Deut. 8.

Deut. 13.

2. Par. 32.

Psal. 65.

Psal. 25.

lation

lation and persecution, search out the secretes of my hart and reines: let the world see whether I will sticke to thee in adversity or no. Thus said that holy prophet, well knowing that, which in another place the holy Ghost uttereth, that *As the fornace trieth the potters vessels, so tribulation trieth men*. For as the sounde vessels onely do holde when they come to the fornace, and those which are crased do breake in peeces: so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfeit bewraie themselves: according to the saieng of Christ; *In tempore tentationis recedunt:* They depart from me in time of temptation. Eccles. Luk. 8.

14 The seventh reason, why God laieth tribulation upon the vertuous, is thereby to make them run unto him for aid & helpe: even as the mother to make hir childe more to love hir, & to run unto hir, procureth the same to be made afraid & terrified by others. His God expresseth plainly by the prophet Ose, saieng of those that he loved; *I will draw the unto wee, in the ropes of Adam, in the chaines of love, and I will seeme unto them, as though I raised a yoke upon their jawe bones.* By the ropes of Adam, bee meaneth affliction, wherby 7. To make men runne to God. Ose. 11.

whereby he drew Adam to know himself, as also appeereth by that he addeth of the heavie yoke of tribulation, which he will laie upon the heads and faces of his servants, as chaines of love, thereby to drawe them unto him. This chaine had drawne David unto him, when he saide: Psal.31. *O Lorde thou art my refuge, from the tribulation of sinners.* As also those whereof Esaie Esai.26. saith; *They sought thee out O Lorde in their affliction.* Also those of whome David Psal.15. saide; *Infirmities were multiplied upon them, and after that they made haste to come.* And God saith generallie of all good men; Osee.5. *They will rise betimes in the morning, & come to me in their tribulation.* Wherefore holie king David, desiring to do certain men Psal.83. good, and to winne them to God, saith in one of his Psalmes; *Fill their faces (O Lorde) with shame and confusion, and then will they seeke unto thy name.* And this is true (as I saide) in the elect and chosen servants of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doth this chaine of love win them unto God. Whereof God Jerem.2. himselfe complaineth, saieng; *In vaine have I stricken your children, for they have not received my discipline.* And againe the prophet Jeremy saith of them to God; *Thou*

hast crushed them, and they have refused to receive thy discipline: they have hardened their faces even as a rocke, and will not returne to thee. Behold, they have rent the yoke, and broken the chaines. Jerem. 5.

15 Of this now insueth an eight reason, why God bringeth his servants into affliction: to wit, thereby to shew his power and love in delivering them. For as in this worlde a princely minde desireth nothing more, than to have occasion whereby to shewe his abilitie and good will unto his deere friend: so God which hath all occasions in his owne hand, and passeth all his creatures togither in greatnes of love and nobilitie of minde, worketh purposely divers occasions and oportunities, whereby to shew and exercise the same. So he brought the three children into the burning furnace, thereby to shew his power and love in delivering them. So he brought Daniell into the lions den, Susanna unto the point of death, Job into extreme miserie, Joseph into prison, Tobie unto blindnes: thereby to shew his power & love in their deliverance. For this cause also did Christ suffer the ship to be almost drowned, before he would awake: and S. Peter to be almost under water, before hee would

Dan. 3 6. 13.
Job 1.2.
Gen. 41.
Tob. 2. 12.
Mark. 6.
Matt. 14.

take him by the hand.

9 The joy of deliverance.

19 And of this one reason, many other reasons and most comfortable causes do appeer of Gods dealing heerin. As first, that we being delivered from our afflictions, might take more joy and delight therof, than if we had never suffered the same. For as water is more gratefull to the waifaring man, after a long drith, & a calme more pleasant unto passengers after a troublesom tempest: so is our deliverie more sweete after persecution or tribulation: according as the scripture saith; *Speciosa misericordia Dei in tempore tribulationis:* The mercie of God is beautifull and pleasant in time of tribulation. This signified also Christ when he said; *Your sorrow shall be turned into joy:* that is, you shall rejoice that ever you were sorrowfull. This had Dauid prooved, when he said; *Thy rod (O Lord) and thy staffe have comforted me:* that is, I take great comfort that ever I was chastised with them. And again; *According to the multitude of my sorrowes, thy consolations have made joifull my minde:* that is, for everie sorrow that I received in time of affliction, I receive now a consolation after my deliverance. And againe in another place; *I will exult and rejoice in thy mercie, O Lorde.* And wherefore

Eccle. 33.

Joh. 16.

Psal. 22.

Psal. 93.

fore (good king) wilt thou so rejoice? It followeth immediately; *For thou hast respected mine abasement, and hast delivered my soule from the necessitie wherein she was, and hast not left me in the hands of mine enimie.* This then is one most gratious meaning of our loving and mercifull father, in afflicting us for a time: to the end our joie may be the greater after our deliverance, as no doubt but it was in all those whom I have named before, delivered by Gods mercie: I meane Abraham, Joseph, Daniell, Sidrach, Misach, & Abdenago, Susanna, Job, Tobias, Peter, & the rest, who tooke more joie after their deliverance, than if they had never beene in affliction at all. When Judith had delivered Bethulia, and returned thither with Holofernes head: there was more hartie joie in that citie, than ever there would have beene if it had not beene in distresse. When Saint Peter was delivered out of prison by the Angell, there was more joie for his deliverance in the Church, than could have been, if he had never been in prison at all. Psal. 30. Judith. 6. 14. 15. Act. 12.

17 Out of this great joie resulteth another effect of our tribulation, much pleasant to GOD, and comfortable to our selves: and that is a most hartie and *Thanksgiving for our deliverance.*

earnest thankesgiving to God for our deliverance: such as the prophet used, when he said, after his deliverance; *I for my part will sing of thy strength, and will exalt thy mercy betimes in the morning, for that thou hast beene my aider and refuge in the day of my tribulation.* Such hartie thanks and praise did the children of Israell yeelde to GOD for their deliverance, when they were passed over the red sea in that notable song of theirs, which beginneth; *Cantemus Domino.* And is registred by Moses in Exodus. From like hartie affect came also those songs of Anna, Deroba, and Judith, moved thereunto by the remembrance of their affliction past. And finally, this is one of the chiefest things that God esteemeth and desireth at our hands: as he testifieth by the prophet, saieng: *Cal upon me in the day of tribulation: I wil deliver thee, & thou shalt honor me.*

Psal. 58.

Exod. 15. 1. Reg. 2. Judic. 5. Judith. 12.

Psal. 49.

11 *Emboldening us in Gods service.*

18 Besides all these, God hath yet further reasons of laieng persecution upon us: as for example, for that by suffering, and perceiving indeede Gods assistance and consolation therein, we come to be so hardie, bolde, and constant in his service, as nothing afterward can dismaie us: even as Moses, though he were first afeard

afeard of the serpent made of his rod, and fled away from it: yet after by Gods commandement hee had once taken it by the taile, he feared it no more. This the prophet David expresseth notablie, when he saith; *God hath beene our refuge,* Exod. 4. Psal. 45. *and strength, and helper in our great tribulations: and therefore we will not feare, if the whole earth should be troubled, and the mountaines cast into the midst of the sea.* What greater confidence can bee imagined than this?

19 Again, by persecution and affliction God bringeth his children to the exercise of manie of those vertues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example: Faith is exercised in time of tribulation, in considering the causes of Gods exercising of us, and beleeving most assuredly the promises he hath made for our deliverance. Hope is exercised in conceiving and assuring hir selfe of the reward promised to them that suffer patience. Charitie is exercised in considering the love of Christ suffering for us, and thereby provoketh the afflicted to suffer againe with him. Obedience is exercised in conforming our wils to the will of Christ,

12 *The exercise of all the vertues.*

Faith.

Hope.

Charitie.

Obedience.

Patience. Humilitie. Patience in bearing quietly. Humilitie in abasing our selves in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred up, and established in man by tribulation, according to the saieng of Saint

1.Pet.5. Peter; *God shall make perfect, confirme, and establish those which have suffered a little for his name.*

13 *To make us like unto Christ.* 20 Finally, Gods meaning is, by laieng persecution and affliction upon us, to make us perfect Christians: that is, like unto Christ our captaine, whome

Esai.53. the prophet calleth; *Virum dolorum, & scientem infirmitatem:* A man of sorrowes, and one that had tasted of all maner of infirmities: thereby to receive the more glorie at his returne to heaven, and to make more glorious all those that will take his part therein. To speake in one worde, God woulde make us by tribulation crucified Christians, which is the

Crucified Christians. most honorable title that can bee given unto a creature: crucified (I saie) and mortified to the vanities of this world, to the flesh, and to our owne concupiscence and carnal desires: but quick and full of all lively spirite, to vertue, godlines, and devotion. This is the heavenlie meaning of our Soveraigne Lorde and God,

God, in ſending us perſecution, tribulation, and affliction, in reſpect whereof holie Job doubteth not to ſaie; *Bleſſed is the man that is afflicted by God.* And Chriſt himſelfe yet more expreſſely; *Happie are they which ſuffer perſecution.* If they are happie and bleſſed thereby: then are the worldlie greatlie awrie, which ſo much abhorre the ſufferance thereof: then is God but unthankfully dealt withall by many of his children, who repine at this happines beſtowed upon them: wheras indeede they ſhoulde accept it with joie and thankeſgiving. For proofe and better declaration whereof, I will enter now into the third point of this Chapter, to examine what reaſons and cauſes there bee, to induce us to this joifulnes and contentation of tribulation.

Job.5.

Matt.5.

The third part of this chap. why tribulation ſhould be received joyfully.

21 And firſt the reaſons laide downe alreadie of Gods mercifull and fatherlie meaning in ſending us affliction, might bee ſufficient for this matter: that is, to comfort and content any chriſtian man or woman, who taketh delight in Gods holie providence towards them. For if God do ſend affliction unto us, for the increaſe of our glorie in the life to come; for drawing us from infection of the world: for opening our eies, and curing

our diseases: and for preserving our souls from sin heerafter (as hath ben shewed) who can be justly displeased therewith, but such as are enimies unto their owne good? We see that for the obtaining of bodilie health we are content, not onely to admit manie bitter and unpleasant medicines: but also (if need require) to yeeld willingly some part of our blood to be také from us. And how much more should we do this, to the end that we hazard not the eternall health and salvation of our soule? But now further, if this medicine have so manie mo commodities besides, as have beene declared: if it serve heer for the punishment of our sin, due otherwise at another place in farre greater quantitie & rigor of justice: if it make a triall of our estate, and do drawe us to God: if we procure Gods love towards us: yeelde matter of joie by our deliverance: provoke us to thankfulnes: embolden and strengthen us: and finally, if it furnish us with all vertues, and do make us like to Christ himselfe: then is there singular great cause, why we should take comfort and consolation therein: for that to come neere and to bee like unto Christ, is the greatest dignitie and preeminence in the worlde. Lastlie, if

Gods

Gods eternall wisedome hath so ordained and appointed, that this shal be the badge and liverie of his sonne: the high waie to heaven, under the standarde of his crosse: then ought we not to refuse this liverie: nor to flie this waie, but rather with good Peter & John to esteeme it a great dignitie, to be made woorthy of the most blessed participation thereof. We see that to weare the colours of the prince, is thought a prerogative among courtiers in this world: but to weare the robe or crowne it selfe, were too great a dignitie for any inferior subject to receive. Yet Christ our Lord and king is content to impart both of his with us. And how then ought we (I pray you) to accept thereof? Act. 5.

22 And now (as I have said) these reasons might be sufficient, to comfort and make joyfull all those that are called to suffer affliction and tribulation. But yet there want not some more particular considerations besides. Wherof the first and most principall is, that this matter of persecution commeth not by chance or casualtie, or by anie generall direction from higher powers: but by the speciall providence and peculiar dispositiõ of God: as Christ sheweth at large

Speciall considerations of comfort in affliction.

Matt.10. in Saint Matthewes Gospel: that is, this heavenlie medicine or potion is made unto us, by Gods owne hand in particular. Which Christ signifieth, when hee

Joh.16. saith, *Shall I not drinke of the cup, which my father hath given me?* That is, seeing my father hath tempered a potion for me, shall I not drinke it? As who would say, it were too much ingratitude. Secondly is to be noted, that the verie same hand of God which tempered the cup for Christ his owne son, hath done the same also for us, according to Christ his saieng; *You shall drinke of my cup.* That is, of

Matt.10. the same cup which my father hath tempered for me. Heerof it followeth: that with what hart and love God tempered this cup unto his owne sonne: with the same he hath tempered it also to us: that is, altogither for our good, and his glorie. Thirdly is to be noted, that this cup is tempered with such speciall care

Luk.21. (as Christ saith) that what trouble or

Matt.10. danger soever it seme to work: yet shall not one haire of our head perish by the same. Naie further is to be noted, that which the prophet saith; *O Lorde, thou*

Psal.79. *shalt give us to drinke in teares, in measure.* That is, the cup of teares and tribulation shall be so tempered in measure by

our

our heavenlie physitian, as no man shall have above his strength. The dose of Aloes, and other bitter ingredients shall be qualified with manna, and sufficient sweetnes of heavenly consolation. *God is faithfull* (saith S. Paul) *and wil not suffer you to be tempted above your abilitie.* This is a singular point of comfort, and ought alwaies to be in our remembrance. 1. Cor. 10.

23 Besides this, we must consider that the appointing and tempering of this cup, being now in the hands of Christ our Saviour, by the full commission granted him from his father: and hee having learned by his owne sufferings, (as the Apostle notifieth) what it is to suffer in flesh and blood: we may be sure that he will not lay upon us more, than we can beare. For, as if a man had a father or brother, a most skilfull physician, and should receive a purgation from them, tempered with their owne hands, he might bee sure it would never hurt him: what rumbling soever it made in his bellie for the time: so, and much more may we be assured of the potion of tribulation ministred us, by the hand of Christ: though (as the Apostle saith) it seeme unto us unpleasant for a time, but above all other comfortable cogi- Matt. 18. Heb. 5. Heb. 12.

tations,

tations, this is the greatest, and most comfortable, to consider, that he divideth this cup onelie of love, as himselfe protesteth, & the Apostle prooveth: that is, hee giveth out portions of his crosse (the richest jewell that he maketh account of) as worldlie princes do their treasure, unto none but unto chosen and picked friends: and among them also, not equally to each man, but to everie one a measure, according to the measure of good will, wherewith he loveth him. This is evident by the examples before set down of his deerest friends, most of all afflicted in this life: that is, they received greater portions of this treasure, for that his good will was greater towards them. This also may be seene manifestly in the example of S. Paul: of whom after Christ had said to Ananias; *Vas electionis est mihi*: Hee is a chosen vessell unto me. He giveth immediately the reason thereof; *For I will shew unto him, what great things he must suffer for my name.* Lo heer: for that he was a chosen vessell, therefore hee must suffer great matters. Doth not the measure of suffering go then according to the measure of Gods love unto us? Surely Saint Peter knew well how the matter went, and

oc. 3.
b. 12.

ds mea-
re of tribu
tion goeth
cording to
e measure
hu love.

Ac. 9.

Pet. 2.

and therefore he writeth thus; *If you living wel, do suffer with patience, this is a grace (or privilege) before God.* And again a litle after; *If you suffer reproch in the name of Christ, you are happie: for that the honor and glorie, and power of God, and of his holie spirit shall rest upon you.* 1.Pet.4.

24 Can there be anie greater reward promised, or anie more excellent dignitie, than to be made partaker of the honour, glorie, and power of Christ? Is it marvell now if Christ saide; *Happie are you when men revile and persecute you?* Is it marvell though he saide; *Gaudete in illa die, & exultate:* Rejoice and triumph yee at that day? Is it marvell though S. Paul saide; *I take great pleasure, and do glorie in mine infirmities, or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for Christ?* Is it marvell if Peter and John, being reproched and beaten at the judgement seat of the Jewes went away rejoicing that they were esteemed worthy to suffer cōtumely for the name of Jesus? Is it marvell though S. Paul accounted this such a high privilege given to the Philip. when he said; *It is given to you not onely to beleeve in Christ, but also to suffer for him, and to have the same combate which you have seene in me, and now heare* Matt.5. Luk.6. 2.Cor.12. Act.5. Phil.1.

heare of me? All this is no marvell (I saie) seeing that suffering with Christ, and bearing the crosse with Christ, is as great preferment in the court of heaven, as it should be in an earthlie court, for the prince to take off his owne garment, and to laie it on the backe of one of his servants.

Tribulation a signe of predestination.

25 Of this nowe followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especiallie when grace is also given, to beare it patientlie) is a great conjecture of predestination to eternall life (for, so much do all those arguments before touched insinuate:) as also in the contrarie part to live in continuall prosperitie, is a dreadfull signe of everlasting reprobation. This point is marvellouslie proved by the Apostle unto the Hebrews, and greatly urged. And Christ giveth a plaine signification in S. Luke, when hee saith; *Happie are you that weepe nowe, for you shall laugh.* And on the other side; *Wo unto you that laugh now, for you shal weepe: wo unto you rich men, which have your consolation heere in this life.* And yet more vehemently than all this doth the saieng of Abraham to the rich man in hell (or rather Christs words parar-

Heb. 12.

Luk. 6.

Luk. 16.

boli-

bolicallie attributed unto Abraham) confirme this matter: for he saith to the rich man complaining of his torment: *Remember childe, that thou receivedst good in thy life time.* He doth not saie (as S. Bernard well noteth) *Rapuisti*, thou tookest them by violence, but *Recepisti*, thou receivedst them. And yet this now is objected against him as wee see. David handleth this matter in divers places, but purposely in two of his Psalmes, and that at large, and after long search and much admiration, his conclusion of wicked men prospered above other in the worlde is this, *Veruntamen * propter dolos posuisti eis, dejecisti eos dum allevarentur:* Thou hast given them prosperitie (O Lord) to deceive them withall: and thou hast indeed throwen them downe, by exalting them: that is, thou hast throwne them downe to the sentence of

Psal 27. and 37. Psa. 73, v. 18.

B.

* In this they varie from S. Jerom, who translateth according to the Hebrewe *In*

brico posuisti eos (that is, thou hast set them in slippery places) in this also the old translation followeth not the Hebrew, nor Jerom, but the Greeke translation of the seventie interpreters, saving that it doth omit *Raca*, *Mala*, and so maketh the sense obscure. But so much as therein it swerveth from the purpose of the text: so much doth that which hereon they build, want sufficient warrant in this place, which notwithstanding being soberly understood, is agreeable to the justice of God, and standeth by warrant of other places. *In Apendice. Tom. 9. Hierom in eodem Psal.*

damna-

damnation, in thy secret and inscrutable determination. Heere the comparison of S. Gregorie taketh place: that as the oxen appointed to the slaughter, are let runne a fatting at their pleasure, and the other kept under dailie labour of the yoke: so fareth it with evill and good men. In like maner, the tree that beareth no fruite, is never beaten (as we see) but onely the fruitfull: and yet the other (as Christ saith) is reserved for the fire. The sicke man that is past all hope of life, is suffered by the Physition to have whatsoever he lusteth after: but he whose health is not despaired, can not have that libertie granted. To conclude, the stones that must serve for the glorious temple of Salomon were hewed, beaten, & polished without the church, at the quarrie side: for that no stroke of hammer might bee heard within the temple. Saint Peter saith, that the vertuous are chosen stones, to be placed in the spiritual building of God in heaven, where there is no beating, no sorrow, no tribulation. Heer then must we be polished, hewed, and made fit for that glorious temple: heere (I saie) in the quarrie of this worlde: heere must we be fined, heere must wee feele the blowe of the hammer,

Con. in Job.

Matt. 3. 7. Ep. Jude.

3 Reg. 6.

2. Pet. 2.

Apoc. 21.

hammer, and bee most glad when wee heare or feele the same: for that it is a signe of our election to that most glorious house of Gods eternall mansion.

26 Beside this matter of predestination and election, there is yet another thing of no small comfort to the godlie afflicted, founded on these words of God; *Cum ipso sum in tribulatione:* I am with him in tribulation: whereby is promised the companie of God himselfe in affliction and persecution. This is a singular motive (saith Saint Barnard) to stir men up withall to imbrace tribulation, seeing in this world for good companie men adventure to do anie thing. Joseph was carried captive into Egypt, and God went downe with him (as the scripture saith) yea more than that, hee went into the dungeon, & was in chaines with him. Sidrach, Misac, and Abdenago were cast into a burning fornace, and presently there was a fourth came to beare them companie, of whom Nabuchodonosor saith thus; Did we not put three men onelie bounde into the fire? And his servants answered; Yea verilie: But beholde (saith he) I see fower men unbounde walking in the middest of the fire: and the shape of the fourth

Tribulation bringeth the companie of God himself. Psal. 90.

Gen. 39. Sap. 10. Dan. 3.

Joh. 9. is like the Son of God. Christ restored, as he passed by, a certaine begger unto his sight, which had beene blinde from his nativitie. For which thing the man being called in question, and speaking somewhat in the praise of Christ, for the benefite received, he was cast out of the Synagogue by the Pharisies. Whereof Christ hearing, sought him out presently, and comforting his hart, bestowed upon him the light of mind, much more of importance than that of the bodie given him before. By this and like examples it appeereth, that a man is no sooner in affliction & tribulation for justice sake, but straightwaie Christ is at hande to beare him companie: and if his eies might be opened as the eies of Elizeus his disciple was, to see his companions, the troups of Angels (I meane) which attend upon their Lord in this his visitation: no doubt but his hart would greatly be comforted therwith.

Note this example.

4. Reg. 6.

The assistance of Gods grace in tribulation.

27 But that which the eie cannot see, the soule feeleth: that is, shee feeleth the assistaunce of Gods grace amidst the depth of all tribulations. This hee hath promised againe and againe: this he hath sworne: and this he performeth most faithfully to all those that suffer

mecke-

meekely for his name. This S. Paul moſt certainly aſſured himſelfe of, when hee ſaide, that he did glorie in all his infirmities and tribulations, to the ende that Chriſt his vertue might dwell in him: that is, to the ende that Chriſt ſhoulde aſſiſt him more abundantly with his grace; *Cùm enim infirmor, tunc potens ſum:* For when I am in moſt infirmitie, then am I moſt ſtrong, ſaith hee: that is, the more tribulations & afflictions are laide upõ me, the ſtronger is the aid of Chriſts grace unto me. And therefore the ſame Apoſtle writeth thus of all the Apoſtles togither; *We ſuffer tribulation in all things,* 2. Cor. 4. *but yet we are not diſtreſſed: wee are brought into perplexities, but yet we are not forſaken: we ſuffer perſecution, but yet we are not abandoned: we are ſtung downe to the ground, and yet we periſh not.* This then ought to bee a moſt ſure and ſecure ſtaffe in the hande of all Chriſtians afflicted, that, whatſoever befall unto them, yet the grace of God will never faile to holde them up, and beare them out therein: for in this caſe moſt true and certain is that ſaieng of S. Auſten, ſo often repeated by him in his works; that God never forſaketh any man, except he be rejected and firſt forſaken by man. Serm. 11. de temp. & de nat. & gra. c. 26.

28 For the last reason of comfort in affliction, I will joine two things togither of great force and efficacie to this matter. The first whereof, is the expectation of reward, the other is the shortnes of time, wherein we have to suffer: both are touched by S. Paule in one sentence, when he saith; *That a little and momentanie tribulation in this world, worketh an eternall weight of glorie in the height of heaven.* By momentanie he sheweth the little time wee have to suffer, and by eternall weight of glorie, hee expresseth the greatnes of the reward prepared in heaven for recompence of that suffering. Christ also joineth both these comforts togither, when he saith; *Behold, I come quickly, and my reward is with mee.* In that hee promiseth to come quicklie, hee signifieth, that our tribulation shall not endure long: by that hee bringeth his reward with him, he assureth us that hee will not come emptie handed, but readie furnished, to recompence our labour throughlie. And what greater meanes of incouragement could he use than this? If a man did beare a very heavie burden: yet if hee were sure to bee well paide for his labour, and that hee had but a little waie to beare the same,

2 Cor. 4.

Apoc. 22.

he woulde straine himselfe greatlie, to go thorough to his waies ende, rather than for sparing so short a labour, to leese so large, and so present a rewarde. This is our Lordes most mercifull dealing, to comfort us in our affliction, and to animate us to holde out manfully for a time, though the poize seeme heavie on our shoulders: the comming of our Lorde is even at hande, and the judge is before the gates, who shall refresh us, & wipe awaie all our teares, and place us in his kingdome to reape joie without fainting. And then shall wee proove the saieng of holie S. Paul to bee true, that *The sufferings of this worlde are not worthy of that glorie which shall be reavealed in us.* And this may bee sufficient for the reasons left us of comfort in tribulation and affliction.

Jac.5. Matt.11. Apoc.7.21. Gal.6. Rom.8

29 And thus having declated the first three points promised in this Chapter: there remaineth onely to saie a word or two of the fourth: that is, what we have to do for our parts in time of persecution & affliction. And this might be dispatched in saieng only that we have to conforme our selues to the will and meaning of God, uttered before in the causes of tribulation. But yet for more ease

The fourth part of this Chapter.

and

and better remembrance of the same, I will briefely runne over the principall pointes thereof. First then wee have to aspire to that (if wee can) which Christ counselleth; *Gaudete & exultate*: Rejoice and triumph. Or if we cannot arrive to this perfection: yet to do as the Apostle willeth; *Omne gaudium existimate cum in varias tentationes incideritis*: Esteeme it a matter woorthie of all joie, when yee fall into diverse temptations. That is, if wee cannot rejoice at it indeed: yet to thinke it a matter in it selfe woorthy of rejoicement: reprehending our selves, for that we cannot reach unto it. And if we cannot come thus high neither (as indeede we ought to do) yet in anie case to remember, what in another place heesaith; *Patientia vobis necessaria est, vt reportetis promissionem*. You must of necessitie have patience, if you wil receive Gods promise of everlasting life.

1. *To reioice in tribulation or at leastwise to have patience.* Luc. 6. Jac. 1.

Heb. 10.

30 Secondlie, we ought to do as the Apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but asleepe) that is, wee must go and awake him: wee must crie unto him with the prophet; *Exurge, quare obdormis Domine*: O Lord arise, why

2. *To come to God by fervent prayer.* Matt. 8.

Psal. 43.

dost

doſt thou ſleepe in our miſeries? This wakening of Chriſt doth pleaſe him woonderfullie, if it be done with that aſſured confidence, and of true affectioned children, wherewith S. Marke deſcribeth the Apoſtles to have awakened Chriſt. For their wordes were theſe, *Maiſter, doth it not appertaine unto you, that we periſh heere?* As who woulde ſaie, Are not we your diſciples and ſervants? Are not you our Lorde and maiſter? Is not the cauſe yours? Is not all our truſt and hope in you? How chaunceth it then, that you ſleepe, and ſuffer us to be thus toſſed and tumbled, as if wee appertained nothing unto you? With this affection praied Eſaie, when hee ſaide; *Attende (Lorde) from heaven: looke hither from the holie habitation of thy glorie, where is thy zeale? Where is thy fortitude? Where is the multitude of thy mercifull bowels? Have they ſhut themſelves up now towardes me? Thou art our Father: Abraham hath not knowen us, and Iſraell hath beene ignorant of us: thou art our Father (O Lorde) turne thy ſelfe about for thy ſervants ſake, for love of the tribe of thine inheritaunce.* Thus I ſaie wee muſt call upon God: thus wee muſt awake him, when he ſeemeth to ſleepe in our miſeries, with earneſt, with de-

Mark. 4.

Eſay. 63.

vout,

Luk.11. vour, with continuall praier: alwaies having in our minde that moſt comfortable parable of Chriſt, wherein hee ſaith, that if wee ſhoulde come to our neighbours doore, and knocke at midnight to borrowe ſome bread, when hee were in bed with his children, and moſt loth to riſe: yet if we perſevere in aſking, and beating at the doore ſtill, though hee were not our friende, yet would he riſe at length, and give us our demaunde, thereby at leaſt to be rid of our crieng. And howe much more will God do this (ſaith Chriſt) who both loveth us, and tendereth our caſe moſt mercifully.

An impertinent doubt.

31 But yet heere is one thing to be noted in this matter: and that is, that Chriſt ſuffered the ſhippe almoſt to be

Matt.8. covered with waves (as the Evangeliſt ſaith) before hee woulde awake, thereby to ſignifie that the meaſure of temptations is to bee left onelie unto himſelfe: it is ſufficient for us to reſt upon the Apoſtles wordes; *Hee is faithfull, and therefore hee will not ſuffer us to bee*

2.Cor.10. *tempted above our ſtrength.* Wee may not examine or miſtruſt his dooings: wee may not inquire why doth he this? Or why ſuffereth hee that? Or howe long will

will hee permit these evils to raigne? God is a great God in all his doings: and when hee sendeth tribulation, hee sendeth a great deale togither, to the ende hee may shew his great power in delivering us, and recompenceth it after, with a great measure of comfort. His temptations oftentimes do go verie deepe, thereby to trie the verie harts and reines of men. He went far with Elias, when hee caused him to flie into a mountaine, and there most desirous of death, to saie; *They have killed all thy Prophets (O Lorde) and I am left alone, and now they seeke to kill me also.* 3.Reg.19. He went far with David when hee made him crie out; *Why doest thou turne thy face awaie from me, O Lord? Why doest thou forget my povertie and tribulation?* And in another place againe; *I said with my selfe in the excesse of my minde: I am cast out from the face of thine eies, O Lord.* Psal.30. God went far with the Apostles when he inforced one of them to write; *Wee will not have you ignorant (brethren) of our tribulation in Asia, wherein we were oppressed above all measure, and above all strength: insomuch as it loathed us to live any longer.* 2.Cor.1. But yet above all others, he went furthest with his own deere sonne, when hee constrained him

to utter these pitiful, and most lamentable wordes upon the crosse; *My God, my God, why hast thou forsaken mee?* Who can now complaine of anie proofe or temptation whatsoever laid upon him, seeing God would go so far with his owne deere and onely sonne?

Matt.22. Psal.21.

3 Magnanimitie with a strong faith.

32 Heereof then insueth the thirde thing necessarie unto us in tribulation: which is magnanimitie, grounded upon a strong and invincible faith of Gods assistance, and of our finall deliverance, how long soever he delay the matter, & how terrible soever the storme do seeme for the time. This God requireth at our hands, as may bee seene by the example of the disciples, who cried not; *We perish,* before the waves had covered the ship, as Saint Matthew writeth: and yet Christ saide unto them, *Vbi est fides vestra?* Where is your faith? S. Peter also was not afraid, untill he was almost under water, as the same Evangelist recordeth; and yet Christ reprehended him, saieng; *Thou man of little faith why didst thou doubt?* What then must wee do in this case deere brother? Surely we must put on that mightie faith of valiant king David, who upon the most assured trust he had of Gods assistance, said; *In*

Matt.8. Luk.8.

Matt.14.

Deo meo transgrediar murum: In the helpe of my God I will go through the wall. Pſal.17.

Of which invincible faith S. Paule was alſo, when he ſaid; *Omnia poſſum in eo qui me confortat:* I can do all things in him that comforteth and ſtrengtheneth me. Nothing is impoſſible, nothing is too hard for me by his aſſiſtance. Wee muſt be (as the ſcripture ſaith;) *Quaſi leo confidens abſque terrore:* Like a bold and confident Lion, which is without terrour. That is, we muſt not be aſtonied at anie tempeſt, any tribulation, any adverſitie. Wee muſt ſaie with the Prophet David experienced in theſe matters; *I will not feare manie thouſands of people that ſhoulde inviron or beſiege me togither. If I ſhoulde walke amidſt the ſhadow of death, I will not feare: If whole armies ſhoulde ſtand againſt me, yet my hart ſhould not tremble. My hope is in God, and therefore I will not feare what man can do unto me. God is my aider, and I will not feare what fleſh can do unto mee: God is my helper and protector, and therefore I will deſpiſe and contemne mine enimies.* And another prophet in like ſenſe; *Behold, God is my Saviour, and therefore will I deale confidently, and will not feare.* Theſe were the ſpeeches of holie prophets, of men that knew well what they ſaide, and had Pro.28. Pſal.3. Pſal.22. Pſal.26. Pſal.117. Pſal.55. Eſa.12.

often tasted of affliction themselves: & therefore could saie of their owne experience how infallible Gods assistance is therein.

Christian fortitude. Eccle.10. 33 To this supreme courage, magnanimitie, and Christian fortitude, the scripture exhorteth us, when it saith; *If the spirit of one that is in authoritie, do rise against thee: see thou yeelde not from thy place unto him.* And againe, another scripture Eccle.4. saith; *Strive for justice, even to the losse of thy life: and stand for equitie unto death it selfe: and God shall overthrowe thine enimies for thee.* And Christ himselfe yet more effectually recommendeth this matter in Luk.12. these words; *I say unto you my friends, be not afraide of them which kill the bodie, and afterward have nothing else to do against you.* And S. Peter addeth further; *Neque conturbemini*: that is, Do not onlie not feare them, but (which is lesse) do not so much as be troubled for all that flesh & blood can do against you. 1.Pet.3.

34 Christ goeth further in the Apocalyps, and useth marvellous speeches to intise us to this fortitude: for these are Apoc.2. his words; *He that hath an eare to heare, let him heare what the spirit saith unto the churches: To him that shall conquer, I will give to eate of the tree of life, which is in the paradise*

of my God. This saith the first and the last: he that was dead, and now is alive: I know thy tribulation, and thy povertie: but thou art rich indeede, and art blasphemed by those that saie they are true Israelites, and are not: but are rather the synagog of Satan. Feare nothing of that which you are to suffer: Behold, the divell will cause some of you to be thrust into prison to the end you may be tempted: and you shall have tribulation for * ten daies. But be faithfull unto death, and I will give thee a crowne of life. He that hath an eare to heare, let him heare what the spirit saith unto the churches: he that shall overcome, shall not be hurt by the second death. [a] And he that shall overcome, and keepe my workes unto the ende: I will give unto him authoritie over nations, even as I have received it from my father: and I will give him besides, the morning star: Hee that shall overcome, shall bee apparelled in white garments: and I will not blot his name out of the booke of life, but will confesse his name before my father, and before his angels. Behold, I come quickly: hold fast that thou hast, least another man receive thy crowne. He that shall conquer, I will make him a piller in the temple of my God, and he shall never go foorth

* Those ten daies some thinke to have been the ten generall persecutions within the first 300. yeers after Christ. B.

* But others rather think that terme doth heere signifie manie (as in som other places of Scripture) and daies, as they are broken off by the nights that come betwixt, to signifie such times of triall as should now and then have times of breathing likewise: that so the faithfull may bee refreshed, and gather their strength against a fresh assault ensuing.

[a] Chap. 3.

more: and I will write upon him the name of my God, and the name of the citie of my God, which is newe Jerusalem. Hee that shall conquer, I will give unto him to sit with mee in my throne: even as I have conquered, and do sit with my father in his throne.

35 Hitherto are the words of Christ to S. John. And in the ende of the same booke, after he had described the joies and glorie of heaven at large, he concludeth thus; *And hee that sate on the throne said to me: Write these words, for that they are most faithfull and true. Qui vicerit possidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in stagno ardenti, igne, & sulphure, quod est mors secunda:* He that shall conquer, shall possesse all the joies that I have heere spoken of: and I will bee his God, and he shall be my sonne. But they which shall be fearfull to fight, or incredulous of these things that I have saide: their portion shall be in the lake burning with fire and brimstone, which is the second death.

Cap. 21.

Eccle. 15.

36 Heer now we see both allurements and threats; good, and evill; life, and death; the joies of heaven, and the burning lake, proposed unto us. Wee may stretch out our hands unto which wee will,

will. If we fight and conquer (as by Gods grace we may) then are we to enjoie the promises laide downe before. If we shew our selves either unbeleeving in these promises, or fearfull to take the fight in hand, being offered unto us: then fall we into the danger of the contrarie threts: even as Saint John affirmeth in another place, that certaine noble men did among the Jews, who beleeved in Christ, but yet durst not confesse him for feare of persecution. Joh. 12.

37 Heere then must ensue another vertue in us, most necessarie to all those that are to suffer tribulation and affliction: and that is, a strong and firme resolution, to stande and go through, what opposition or contradiction soever wee find in the world, either of fawning flatterie, or persecuting crueltie. This the scripture teacheth crieng unto us, *Esto firmus in via Domini:* Be firme, and immooveable in the way of the Lord. And again; *State in fide, viriliter agite:* Stand to your faith, & play you the men. And yet further; *Confide in Deo, & mane in loco tuo:* Trust in God, & abide firme in thy place. And finally, *Confortamini & non dissolvantur manus vestræ:* Take courage unto you, and let not your hands be dissolved *A firme resolution.* Eccle. 9. 1. Cor. 16. Eccle. 12. 2. Par. 15.

from the worke you have begun.

38 This resolution had the three children, Sidrach, Misach, and Abdenago, whē having heard the flattering speech and infinit threts of cruell Nabuchodonozor, they answered with a quiet spirit; Dan. 3. *O king, we may not be carefull to answer you, to this long speech of yours. For behold, our God is able (if he will) to deliver us from this furnace of fire, which you threaten, and from al that you can do otherwise against us. But yet if it should not please him so to do: yet you must know (Sir king) that we do not worship your gods, nor yet adore your golden idoll, which you have set up.*

39 This resolution had Peter & John who being so often brought before the councel, and both commanded, threatened & beaten, to talk no more of Christ: Act. 4. 5. answered still; *Obedire oportet Deo magis quàm hominibus:* We must obey God, rather than men. The same had S. Paule also, when being requested with teares of the Christians in Cæsarea, that hee would forbeare to go to Jerusalem, for that the holie Ghost had revealed to many the troubles which expected him there: hee answered; Act. 21. *What meane you to weepe thus, and to afflict my hart? I am not onely readie to be in bonds for Christs name in Jerusalem: but also to suffer death for the same.*

same. And in his epistle to the Romanes he yet further expresseth this resolution of his, when he saith; *What then shall we saie to these things? If God be with us, who will be against us? Who shall separate us from the love of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednes? Shall perill? Shall persecution? Shall the sword? I am certain, that neither death nor life, nor angels, nor principalities, nor powers, nor things presents, nor things to come, nor strength, nor height, nor depth, nor any creature else, shall be able to separate us from the love of God which is in Jesus Christ our Lord.* Rom. 8.

40 Finally, this was the resolution of al the holie martyrs & confessors, & other servants of God: wherby they have withstood the temptations of the divell, the allurements of flesh and blood, & all the persecutions of tyrants, exacting things unlawfull at their hands. I wil allege one example out of the* second book of Machabees, and that before the comming of Christ, but yet nigh unto the same, & therefore no marvell (as the fathers do note) though it tooke som heat of Christian fervor & constancie towards martyrdome. The example is wonderfull, for that in mans sight it was but for a* small matter required at their handes, by

B.

* Which booke is no any part of canonicall scripture: nevertheles this exãple may wel be true, for that such constancy is often found in the children of God.

B.

* It was a manifest breach of the law of God: and so no small matter to them that knew it.

the tyrants commandement: that is, only to eate a peece of swines flesh, which then was forbidden. For thus it is recorded in the booke aforesaid.

41 It came to passe that seven brethren were apprehended togither in those dais, and brought (with their mother) to the king Antiochus, and there compelled with torments of whipping, and other instruments, to the eating of swines flesh against the lawe. At what time one of them (which was the eldest) said; What doest thou seeke? Or what wilt thou learne out of us, O king? We are readie heere rather to die, than to breake the auncient lawes of our God. Whereat the king being greatlie offended, commanded the frieng pans and pots of brasse to be made burning hot: which being readie, he caused the first mans toong to be cut off, with the tops of his fingers, and toes, as also with the skin of his head, the mother and other brothers looking on, & after that to be fried untill he was dead. Which being don, the second brother was brought to torment, and after his haire plucked off from his head, togither with his skin, they asked him whether he would yet eat swines flesh or no, before he was put

1. Mac. 7. *A marvelous constancie of the seven Machabees & their mother.*

to

to the rest of his torments? Whereto he answered; No, and thereupon was (after manie torments) slaine with the other. Who being dead, the third was taken in hand: and being willed to put foorth his toong, he held it forth quickly togither with both his hands to be cut off, saieng confidently; *I received both toong and handes from heaven, and now I despise them both for the law of God, for that I hope to receive them all of him againe.* And after they had in this sort tormented and put to death sixe of the brethren, every one most constantly protesting his faith, and the joy he had to die for Gods cause: there remained onely the yoongest, whom Antiochus (being ashamed that hee could pervert never a one of the former) endevored by all meanes possible to drawe from his purpose, by promising and swearing, that he should be a rich and happy man, and one of his chiefe friends, if he would yeelde. But when the youth was nothing mooved therewith, Antiochus called to him the mother, and exhorted hir to save hir sonnes life, by persuading him to yeeld: which she faining to do, thereby to have libertie to speake to hir sonne, made a most vehement exhortation to him

A woorth saieng.

him in the Hebrew toong, to ſtande to it, and to die for his conſcience: which ſpeech being ended, the youth cried out with a lowd voice, and uttered this noble ſentence worthie to be remembred; *Quem ſuſtinetis? Non obtempero præcepto regis, ſed præcepto legis.* Whom do you ſtay for? I do not obey the commandement of the king, but the commandement of the law of God. Wherupon both he and his mother were preſentlie (after manie and ſundrie torments) put to death.

42 This then is the conſtant and immoovable reſolution, which a Chriſtian man ſhould have in all adverſitie of this life. Wherof S. Ambroſe ſaith thus; *Gratia præparandus eſt animus, exercenda mens, & ſtabilienda ad conſtantiam: ut nullis perturbari animus poſſit terroribus, nullis frangi maleſtijs, nullis ſupplicijs cedere.* Our minde is to be prepared with grace, to be exerciſed, and to be ſo eſtabliſhed in conſtancie, as it may not be troubled with any terrors, broken with any adverſities, yeeld to anie puniſhments or torments whatſoever.

lib. 3. of 38.

How a man may come to invincible reſolution

43 If you aske heer how a man may come to this reſolution: I anſwer that S. Ambroſe in the ſame place, putteth two waies: the one is, to remember the endles

endles and intolerable paines of hell, if we do it not: and the other is to thinke of the unspeakable glorie of heaven, if we do it. Whereto I will adde the third, which with a noble hart may prevaile as much as either of them both: & that is, to consider what others have suffered before us, especially Christ himself, and that onely of meere love & affection towards us. We see that in this world, loving subjects do glorie of nothing more than of their dangers or hurts taken in battell for their prince, though he never tooke blowe for them againe. What then would they do, if their prince had beene afflicted voluntarily for them, as Christ hath been for us? But if this great example of Christ seem unto thee too high for to imitate: looke upon some of thy brethren before thee, made of flesh and blood as thou art; see what they have suffered before they coulde enter into heaven: thinke not thy selfe hardly dealt withall, if thou be called to suffer a little also.

44 S. Paul writeth of all the Apostles togither; Even unto this hower we suffer hunger and thirst, and lacke of apparell: we are beaten with mens fists: we are vagabondes, not having where to staie: 1. Cor. 4. *The sufferings of the Apostles.*

ſtaie: we labour and worke with our own hands: we are curſed, and we do bleſſe: we are perſecuted, and we take it patiently: we are blaſphemed, and we pray for them that blaſpheme us: wee are made as it were the very outcaſts & purgings of this world, even unto this daie: that is, though we be Apoſtles, though we have wrought ſo many miracles, and converted ſo many millions of people: yet even unto this day are we thus uſed. And a little after, deſcribing yet further their lives, he ſaith; We ſhew our ſelves as the miniſters of God, in much patience; in tribulations; in neceſſities; in diſtreſſes; in beatings; in impriſonments; in ſeditions; in labors; in watches; in faſtings; in chaſtitie; in longanimitie; in ſweetnes of behaviour. And of himſelfe in particular he ſaith; *In laboribus plurimis, &c.* I am the miniſter of God in many labours, in impriſonment more than the reſt, in beatings above meaſure, and oftentimes in death it ſelfe. Five times have I been beaten of the Jewes, and at every time had forty laſhes lacking one: three times have I beene whipt with rods: once I was ſtoned: three times have I ſuffered ſhipwracke: a daie and a night was I in the bottome

2. Cor. 6.

2. Cor. 11.

The particular ſufferings of S. Paul.

bottome of the sea: oftentimes in journeies, in dangers of fluds: in dangers of theeves: in dangers of Jewes: in dangers of Gentiles: in dangers of the citie: in dangers of wildernes: in dangers of sea: in dangers of false brethren: in labor & travell: in much watching: in hunger & thirst: in much fasting: in cold and lack of clothes: and besides all these external things, the matters that daily do depend upon me, for my universall care of Churches.

45 By this we may see now, whether the Apostles taught us more by wordes than they shewed by example about the necessities of suffering in this life. Christ might have provided for them if hee woulde, at leastwise things necessarie to their bodies, and not have suffred them to come into these extremities of lacking clothes to their backs: meate to their mouthes, & the like. He that gave them authoritie to do so manie other miracles, might have suffered them at least to have wrought sufficient maintenance for their bodies, which should bee the first miracle that worldlie men would worke, if they had such authority. Christ might have saide to Peter, when he sent him to take his tribute from out

of

Matt.17. of the fishes mouth: Take so much more as will suffice your necessarie expences, as you travel the countrey: but he would not, nor yet diminish the great afflictions, which I have shewed before, though he loved them as deerelie, as ever he loved his owne soule. Al which was don as

1.Pet.2. S. Peter interpreteth, to give us example, what to follow: what to looke for: what to desire: what to comfort our selves withall, in amidst the greatest of our tribulations.

Heb.12. *A notable exhortation of the apostle* 46 The Apostle useth this as a principall consideration, when he writeth thus to the Hebrewes, upon the recitall of the sufferings of other saints before them: wherefore we also (brethren) having so great a multitude of witnesses (that have suffered before us) let us laie off all burdens of sinne hanging upon us: and let us run by patience unto the battell offered us, fixing our eies upon the author of our faith, and fulfiller of the same, Jesus: who putting the iojes of heaven before his eies, sustained patiently the crosse: contemning the shame, and confusion thereof: and therefore now sitteth at the right hand of the seat of God. Thinke upon him (I saie) which sustained such a contradiction against

against himselfe at the handes of sinners: and bee not wearie, nor faint in courage. For you have not yet resisted against sin unto blood: and it seemeth you have forgotten that comfortable saieng, which speaketh unto you as unto children; *My sonne do not contemne the discipline of the Lord, and be not wearie when thou art chastned of him.* For whom God loveth hee chastneth, and hee whippeth everie sonne whom he receiveth. Persevere therefore in the correction laide upon you. God offereth himselfe to you as to his children. For what child is ther whom the father correcteth not? If you be out of correction (wherof all his children are made partakers) then are you bastards and not children. Al correction for the present time when it is suffered, seemeth unpleasant & sorrowful: but yet after it bringeth foorth most quiet fruit of justice unto them that are exercised by it. Wherfore strengthen up your wearie hands, and loosed knees: make wale to your feet, &c. That is, take courage unto you, and go forwarde valiantly under the crosse laide upon you. This was the exhortation of this holie captaine unto his country-men souldiers of Jesus Christ, the Jewes.

Pro. 3.

Job 5.
Apoc. 3.

47 S. James the brother of our Lord, useth another exhortation to al true catholiks, not much different from this, in that his Epistle, which he writeth generally to all. Be you therefore patient my brethren (saith he) until the comming of the Lord. Behold, the husbandman expecteth for a time the fruit of the earth, so precious unto him, bearing patiently untill hee may receive the same in his season: be therfore patient, and comfort your harts, for that the comming of our Lord will shortly draw neere. Be not sad, and complaine not one of another. Behold, the judge is even at the gate. Take the prophets for an example of labour and patience, which spake unto us in the name of God. Behold we account them blessed which have suffered. You have heard of the sufferance of Job, and you have seen the end of the Lord with him: you have seene (I saie) that the Lorde is mercifull and full of compassion.

48 I might heere allege manie things more out of the scripture to this purpose, for that the scripture is most copious heerin: and in verie deed, if it should all be melted and powred out, it woulde yeelde us nothing else almost, but touching the crosse, and patient bearing of tribu-

tribulation in this life. But I must end, for that this Chapter riseth to bee long as the other before did: and therfore I will onely for my conclusion, set downe the confession, and most excellent exhortation of olde Mattathias unto his children in the time of the cruell persecution of Antiochus against the Jewes. Now (saith he) is the time that pride is in hir strength: nowe is the time of chastisement towards us, of eversion & indignation come. Now therefore (O children) be you zealous in the law of God: yeeld up your lives for the testament of your fathers: remember the works of your ancestors, what they have done in their generations, & so shall you receive great glorie, & eternall name. Was not Abraham found faithful in time of temptation, and it was reputed unto him for justice? Joseph in time of his distres, kept Gods commandements, and was made Lord over all Egypt. Phinees our father, for his zeale towards the law of God, received the testament of an everlasting priesthoode. Josue for that he fulfilled Gods word, was made a captaine over all Israell. Caleb for that he testified in the church, received an inheritance. David for his mercie obtained the seate of an eter-

1. Mac. 2.
Gen. 22.
Gen. 41.
Num. 25.
Josu. 1.
Judg. 14.
2. Reg. 2.
4. Reg. 1.

eternall Hingdome. Elias for that he was zealous in the zeal of the law, was taken up to heaven. Ananias, Asarias, & Misa-
Dan. 3. el, through their beleefe, were delivered frō the flame of fire. Daniell for his sim-
Dan. 9. plicitie was delivered from the mouth of lions. And so do you run over, by cogitation, all generations, and you shall see that all those that hope in God shall not be vanquished. And do you not feare the words of a sinfull man: for his glorie is nothing else but dung & woorms: to day he is great and exalted, and to morrow he shall not be found: for he shall return unto his earth again, and al his fond cogitations shall perish. Wherefore take courage unto you (my children) & play the men in the law of God. For therein shall be your honor and glorie. Hitherto are the words of Mattathias, which shall suffice, for the end of this chapter.

CHAP. III.

Of the third impediment that letteth men from resolution: which is the loue of the world.

AS the two impediments remooved before, bee indeede great staies to many men from the resolution we talke of: so this that nowe I take in hande,

is

is not onelie of it selfe a strong impediment, but also a great cause and common ground (as it were) to all the other impediments that be. For if a man could touch the verie pulse of al those, who refuse, or neglect, or defer this resolution: he shall finde the foundation thereof to be the love of this world, whatsoever other excuse they pretende besides. The noble men of Jewrie pretended feare to be the cause why they could not resolve to confesse Christ openly: but S. John that felt their pulse uttereth the true cause to have bin; *For that they loved the glorie of men, more than the glory of God.* Demas that forsooke S. Paul in his bands, even a little before his death; pretended another cause of his departure to Thessalonica: but S. Paul saith it was; *Quia diligebat hoc seculum*: For that hee loved this world: So that this is a generall and universal impediment, and more indeed dispersed than outwardlie appeereth; for that it bringeth foorth divers other excuses, therby to cover hir selfe in manie men. John.12. 2. Tim.4.

2 This may bee confirmed by that most excellent parable of Christ, recorded by three Evangelistes, of the three sortes of men which are to bee dam- Mat.13. Mark.4. Luk.8.

damned, and the three causes of their damnation: whereof the third and last and most generall (including as it were both the rest) is, the love of this worlde.

The exposition of the parable of the sower.

For the first sort of men are compared to a high waie, wher al seed of life that is sowen, either withereth presently or else is eaten up by the birds of the aire: that is (as Christ expoundeth it) by the divel in careles men, that contemn whatsoever is said unto them: as infidels, and al other obstinate and contemptuous people. The seconde sort are compared to rocky grounds, in which for lack of deep roote, the seed continueth not: whereby are signified, light and inconstant men that now chop in, and now run out, now are fervent, and by & by key-cold again: and so in time of temptation, they are gone. The third sort are compared to a field, where the seed groweth up, but yet there are so manie thornes on the same (which Christ expoundeth to bee the cares, troubles, and miseries, and deceivable vanities of this life) as the good corne is choked up, and bringeth foorth no fruit. By which last words our Savior signifieth, that whersoever the doctrin of Christ groweth up, and yet bringeth not forth due fruit: that is, whosoever it

is

is receiued & imbraced (as it is among all christians) & yet bringeth not foorth good life: there the cause is, for that it is choked with the vanities of this worlde.

3 This is a parable of marvellous great importance, as may appeere, both for that Christ, after the recitall thereof, cried out with a loud voice; *He that hath eares to heare let him heare:* as also for that he expoundeth it himselfe in secret onlie to his disciples: and principally, for that before the exposition thereof hee useth such a solemne preface, saieng; *To you it is given to knowe the mysteries of the kingdome of heaven, but to others not: for that they seeing do not see, and hearing doe not heare, nor understande.* Whereby Christ signifieth, that the understanding of this parable, among others, is of singular importance, for conceiving the true mysteries of the kingdome of heaven: and that manie are blinde, which seeme to see, and manie deafe, and ignorant, that seeme to heare and knowe: for that they understande not well the mysteries of this parable. For which cause also, Christ maketh this conclusion before he beginneth to expound the parable; *Happie are your eies that see, and blessed are your eares that heare.* After which

The importance of this parable.

Matt. 13.

which words he beginneth his exposition, with this admonition; *Vos ergo audite parabolam*: Do you therefore heare and understand this parable.

4 And for that this parable doth containe and touch so much indeed as may or needeth be said, for removing of this great and dangerous impediment of worldlie love: I meane to staie my selfe onelie uppon the explication thereof in this place, and will declare the force and truth of certaine words heer uttered by Christ of the world and worldly pleasures: and for some order and methods sake, I will draw all to these 5 fixe points following. First, how, and in *The parts of the chapter.* what sense all the worlde and commodities thereof are vanities, and of no value (as Christ heer signifieth) and consequentlie, ought not to bee an impediment, to let us from so great a matter, 6 as the kingdome of heaven, and the serving of God is. Secondlie, how they are not onelie vanities, and trifles in themselves, but also deceptions, as Christ saith: that is, deceits, not performing to us indeede, those little trifles which 7 they do promise. Thirdlie, how they are, *Spine*, that is, pricking thornes, as Christ saith, though they seeme to worldlie

men

men to bee moſt ſweete and pleaſant. Fourthly, how they are *Aerumnæ*, that is, miſeries and afflictions, as alſo Chriſts words are. Fiftly; *Quomodo ſuffocant*, how they ſtrangle or choke us, as Chriſt affirmeth. Sixtly, how we may uſe them notwithſtanding without theſe dangers & evils, and to our great comfort, gain and preferment. 4 5 6

5 And touching the firſt, I do not ſee how it may be better prooved, that all the pleaſures and goodly ſhewes of this world are vanities, as Chriſt heere ſaith: than to alledge the teſtimonie of one which hath prooved them all, that is of one that ſpeaketh not of ſpeculation, but of his owne proofe and practiſe: and this is king Salomon, of whom the ſcripture reporteth woonderfull matters, touching his peace, proſperitie, riches, and glorie in this worlde: as that all the kings of the earth deſired to ſee his face, for his wiſedome & renowmed felicitie: that all the princes living beſides, were not like him in wealth: that he had 666. talents of golde (which is an infinite ſumme) brought him in yeerely, beſides all other that hee had from the kings of Arabia and other princes: that ſilver was as plentifull with him as heapes of 1

The firſt part how all the world is vaine.

2. Par. 9. The worldly proſperitie of king Salomon.

stones, and not esteemed, for the great store and abundance hee had thereof: that his plate and jewels had no ende, that his seate of majestie, with stooles, Lions to beare it up, and other furniture was of golde, passing all other kinglie seates in the worlde: that his precious apparell, and armour was infinite: that he had all the kings from the river of the Philistians unto Egypt, to serve him: that hee had fortie thousande horses in his stables to ride, and twelve thousand chariots, with horses and other furniture readie to them, for his use: that hee had two hundred speares of gold, borne before him, and sixe hundred crownes of golde bestowed in everie speare, as also three hundred bucklers, and three hundred crownes of golde, bestowed in the gilding of everie buckler: that hee spent everie day in his house a thousand, nine hundred, thirtie and seaven quar-

3. Reg. 4. 30. Cori simila & 60. Cori farina: and every corus is 21. quarters and od. 3. Reg. 11. Eccle. 1.

B

*For 21. I thinke he meant but 15. for a Corus according to Josephus is reckoned to be 738. of our gallons: which make of our measures 11. quarters, fower bushels, one pecke. So 900 being taken out of the totall sum, the residue that remaineth doth agree well to this account: for it maketh 1017 quarters, sixe bushels, and two pecks. But of this kinde of measure the judgement of the learned doth varie much, and it would aske a long discourse to beate out the more likely opinion, by conference of [illegible] and measures together. By the account of S. Jerome it commeth far short: for it is but to 232. quarters, six bushels and an halfe.

ters

ters of meale and flower; thirtie oxen; with an hundred weathers; beſides all other fleſh: that hee had ſeven hundred wives, as Queenes; and three hundred others, as concubines. Al this, and much more doth ſcripture report of Salomons worldly wealth, wiſdome, riches, & proſperitie: which he having taſted, and uſed to his fill, pronounced yet at the laſt this ſentence of it all; *Vanitas vanitatum, & omnia vanitas:* Vanitie of vanities, and al is vanitie. By vanitie of vanities, meaning (as S. Jerom interpreteth) the greatnes of this vanitie, above all other vanities that may be deviſed.

Salomons ſaieng of himſelfe.

6 Neither onlie doth Salomon affirme this thing, but doth proove it alſo by examples of himſelfe. I have beene king of Iſrael in Jeruſalem (ſaith he) & I purpoſed with my ſelfe, to ſeeke out by wiſdom all things: and I have ſeen, that al under the ſun are meere vanities, and affliction of ſpirit. I ſaide in my hart, I will go and abounde in delights, and in everie pleaſure that may bee had: and I ſawe that this was alſo vanitie. I tooke great works in hand, builded houſes to my ſelf, planted vineyardes, made orchards and gardens, and beſet them with all kinde of trees: I made me fiſh ponds to water

my trees: I possessed servants and handmaids, & had a great familie, great herds of cattell, above anie that ever were before me in Jerusalem: I gathered togither gold and silver, the riches of kings and provinces: I appointed to my selfe singers, both men and women, which are the delights of the children of men: fine cups also to drinke wine withal: and whatsoever my eies did desire, I denied it not unto them: neither did I let my hart from using anie pleasure, to delight it selfe in these things which I prepared. And when I turned my selfe to all that my hands had made, and to all the labors, wherein I had taken such pains and sweat: I saw in them al vanitie, and affliction of the mind.

7 This is the testimonie of Salomon upon his owne proofe in these matters: and if he had spoken it upon his wisdom onely (being such as it was) we ought to beleeve him: but much more, seeing he affirmeth it of his owne experience. But yet if any man be not mooved with this: let us bring yet another witnes out of the new testament, & such a one as was privie to the opinion of Christ herein: that is, Saint John the Evangelist, whose
1. John 2. words are these; *Do not love the world, nor*
those

those things that are in the world: If anie man love the world, the love of God the father is not in him. For that all, which is in the world is either concupiscence of the flesh, or concupiscence of the eies, or pride of life. In which words, S. John beside his threat against such as love and follow the world, reduceth all the vanities thereof, unto three generall points or branches: that is, to concupiscence of the flesh (wherein he comprehendeth all carnal pleasures;) to concupiscence of the eies (wherein he containeth al matters of riches:) and to pride of life, wherby he signifieth the humor & disease of worldlie ambition. These then are the three generall & principall vanities of this life, wherein worldlie men do weary out themselves: ambition, covetousnes, & carnall pleasure: wherunto all other vanities ar adressed, as to their superiors. And therfore it shall not be amis to consider of these three in this place.

Three generall points of worldly vanities.

8 And first to ambition or pride of life belongeth vaine-glorie: that is, a certaine disordinate desire to bee well thought of, well spoken of, praised, and glorified of men: and this is as great a vanitie (though it bee common to manie) as if a man shoulde run up and down the streets, after a fether, flieng in

Vain glory.

the aire, tossed hither and thither, with the blasts of infinite mens mouthes. For as this man might wearie out himselfe before he gat the thing which he followed, & yet when he had it, he had gotten but a feather: so a vaine glorious man may labor a good while before he attain to the praise which he desireth, & when hee hath it, it is not woorth three chips, being but the breath of a fewe mens mouthes, that altereth upon everie light occasion, and now maketh him great, now little, now nothing at al. Christ him selfe may bee an example of this: who was tossed too and fro in the speech of men: some said he was a Samaritan, and had the divell: other said he was a prophet: other said he could not be a prophet, or of God: for that he kept not the sabaoth day: others asked if hee were not of God, how he coulde do so manie miracles. So that there was a schisme or division among them, about this matter as S. John affirmeth. Finally, they received him into Jerusalem, with triumph of *Hosanna*, casting their apparell under his feete. But the Friday next insuing, they cried *Crucifige* against him, and preferred the life of Barrabas, a wicked murderer, before him.

Matt. 28. Joh. 8.

Joh. 9.

Matt. 27. Mark. 15. Luke 23.

9 Now

9 Now my friend, if they dealt thus with Christ which was a better man than ever thou wilt bee: and did more glorious miracles, than ever thou wilt doe, to purchase thee name and honour with the people: why doest thou so labor, and beat thy selfe about the vanitie of vain glorie? Why doest thou cast thy travels into the winde of mens mouths? Why doest thou put thy riches in the lips of mutable men, where everie flatterer may rob thee of them? Hast thou no better a chest to locke them up in? S. Paul was of another mind, when he said; *I esteeme little to be judged of you, or of the day of man:* and he had reason surely. For what careth hee that runneth at tilt, if the ignoraunt people give sentence against him, so the judges give it with him? If the blinde man in the way to Jericho, had depended of the liking and approbation of the goers by, he had never received the benefit of his sight: for that they dissuaded him from running, and crieng so vehemently after Christ. It is a miserable thing for a man to bee a winde mill, which maketh no meale, but according as the blast endureth. If the gale be strong, he surgeth about lustily: but if the winde slake, he relenteth presently.

1. Cor. 4.

Luk. 18.

sently. So praise the vain-glorious man, and ye make him run: if he feele not the gale blowe, hee is out of hart: hee is like
Dan. 3. the Babylonians, who, with a little sweet musicke, were made to adore any thing whatsoever.

Pro. 27. 10 The scripture saith most trulie; *As silver is tried in the fire by blowing to it: so is a man tried in the mouth of him that praiseth.* For as silver, if it be good, taketh no hurt thereby: but if it be evill, it goeth al into fume: so a vaine man, by praise and commendation. Howe manie have wee seene puffed up with mens praises, and almost put beside themselves, for joie therof: and yet afterward brought down, with a contrarie winde, and driven full neere to desperation by contempt? How manie do we see dailie (as the prophet
Psal. 9. did in his daies) commended in their sins, & blessed in their wickednes? How manie palpable & intolerable flatteries do we hear both used, & accepted dailie, and no man crieth with good king Da-
Psal. 140. vid; *Away with this oile, and ointment of sinners, lest it not come upon my head?* Is not all this vanitie? Is it not madnes, as the
Psal. 39. scripture calleth it? The glorious angels in heaven seeke no honour unto themselves, but all unto God: and thou poore

worm

worm of the earth desireſt to be glorifi-
ed? The fower and twentie elders in the Apoc.4.
Apocalyps tooke off their crownes, and
caſt them at the ſeete of the lambe: and
thou wouldſt pluck fortie from the lamb
to thy ſelf, if thou couldeſt. O fond crea-
ture! How truly ſaith the prophet; *Homo* Pſal.143.
vanitati ſimilis factus eſt: A man is made
like unto vanitie. That is like unto his
owne vanitie, as light as the verie vani-
ties themſelves which he followeth. And
yet the wiſe man more expreſſely: *In vani-* Eccl.23.
tate ſua appenditur peccator: The ſinner is
weied in his vanitie. That is, by the va-
nitie, which he followeth, is ſeene how
light and vaine a ſinner is.

*Worldly ho-
nor and pro-
motion.*

11 The ſecond vanitie that belongeth
to ambition, is deſire of worldly honor,
dignitie, and promotion. And this is a
great matter in the ſight of a worldlie
man: this is a jewel of rare price, & wor-
thie to be bought, even with any labour,
travell, or perill whatſoever. The love
of this, letted the great men that were
Chriſtians in Jewrie, from confeſſing of Joh.12.
Chriſt openly. The love of this letted
Pilate from delivering Jeſus, according Joh.19.
as in conſcience hee ſawe he was bound.
The love of this letted Agrippa and Fe- Act.26.
ſtus, frō making themſelves Chriſtians,

albeit they esteemed Paules doctrine to be true. The love of this letteth infinite men daily from imbracing the meanes of their salvation. But (alas) these men do not see the vanity heerof. S. Paul saith not without just cause; *Nolite esse pueri* 2. Cor. 14. *sensibus*: Be you not children in understanding. It is the fashion of children to esteeme more of a painted bable, than of a rich jewell: and such is the painted dignities of this world: gotten with much labour: maintained with great expences, and lost with intolerable griefe and sorrow. For better conceiving whereof, ponder a little with thy selfe (gentle Reader) anie state of dignitie that thou wouldest desire: and thinke how manie have had that before thee. Remember how they mounted up, and how they descended down againe: and imagin with thy selfe, which was greater, either the joie in getting, or the sorrow in leesing it. Where are now all these emperors, these kings, these princes and prelates, which rejoiced so much once, at their own advancement? Wher are they now I say? who talketh or thinketh of them? Are they not forgotten, and cast into their graves long ago? And do not men boldly walk over their heads now, whose faces

faces might not bee looked on without fear in this world? What then have their dignities done them good?

12 It is a woonderful thing to consider the vanitie of this worldlie honor. It is like a mans owne shadow, which the more a man runneth after, the more it flieth: & when he flieth from it, it followeth him again: & the onlie way to catch it, is to fall downe to the ground upon it. So we see, that those men which desire honor in this world, are now forgotten: and those which most fled from it, and cast themselves lowest of all men, by humilitie; are now most of all honored: honored (I saie) most, even by the world it selfe, whose enimies they were while they lived. For who is honoured more now, who is more commended and remembred than S. Paul, & his like, which so much despised worldlie honor in this life, according to the saieng of the prophet; *Thy friends (O Lord) are too too much honored?* Most vaine then is the pursuite of this worldly honor & promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is voide of great dangers, both in this life, and in the life to come, according to the saieng of scripture, *Most severe judgement* *The vanitie of worldly honor.* Psal. 138.

shall be used upon those that are over others: the meane man shall obtaine mercie: but the great and strong shall suffer torments strongly.

Worldly nobilitie.

13 The third vanitie that belongeth to ambition, or pride of life, is nobility of flesh and blood: a great pearle in the eie of the world: but indeed in it self, and in the sight of God, a meere trifle and vanitie. Which holie Job well understood, when he wrote these words; *I saide unto rottennes, thou art my father, & unto woorms, you are my mother and sisters.* He that will behold the gentrie of his ancestors: let him looke into their graves, & see whether Job saith truly or no. True nobilitie was never begun, but by vertue: and therefore as it is a testimonie of vertue to the predecessors: so is it another of vertue unto the successors. And hee which holdeth the name thereof by descent, without vertue, is a meer monster, in respect of his ancestors, for that he breaketh the limits of the nature of nobilitie. Of which sort of men, God saith by one prophet; *They are made abhominable, even as the things which they love: their glorie is from their nativitie, from the bellie, and from their conception.*

Job.17.

Osee.9.

14 It is a miserable vanitie to go beg credit of dead men, when as we deserve none

none our ſelves: to ſeeke up old titles of honor from our anceſtors, we being vtterly vncapable thereof, by our owne baſe maners & behavior. Chriſt cleerlie confounded this vanitie, when being deſcended himſelfe of the greateſt nobilitie that ever was in the worlde: and beſides that, being alſo the ſonne of God: yet called hee himſelfe ordinarilie, the ſon of man: that is, the ſon of the virgin Marie (for otherwiſe he was no ſonne of man) and further than this alſo called himſelfe a ſheephearde, which in the world is a name of contempt. He ſought not up this and that old title of honor to furniſh his ſtile withall, as our men do. Neither when hee had to make a king firſt in Iſrael, did he ſeeke out the ancienteſt blood: but tooke Saul of the baſeſt tribe of all Iſrael: and after him, David the pooreſt ſheepheard of all his brethren. And when he came into the worlde: hee ſought not out the nobleſt men to make princes of the earth: that is, to make Apoſtles: but tooke of the pooreſt & ſimpleſt, thereby to confound (as one of them ſaith) the fooliſh vanitie of this world; in making ſo great account of the prehemencie of a little fleſh and blood, in this life.

Matt. 8. 20. 24. 26. Joh. 19.

1. Reg. 9. 1. Reg. 16.

Matt. 4. Phil. 4. 1. Cor. 3.

The vanitie of worldly wisedome. 1. Cor. 3.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldlie wisedome; whereof the Apostle saith; *The wisedome of this world is follie with God.* If it bee follie, then great vanitie (no doubt) to delight so in it, as men do. It is a strange thing to see, how contrarie the judgements of God are to the judgments of men. The people of Israel 1. Reg. 9. woulds needs have a king (as I have said) and they thought God would have given them presently some great mightie prince to rule over them: but he chose out a poore fellow, that sought asses about the countrie. After that, when God would displace this man againe for his sin, he sent Samuel to annoint one of Isaie his sons: & being com to the house, Isaie brought foorth his eldest sonne Eliab, a lustie tall fellow, thinking him indeed most fit to governe: but God an- 1. Reg. 16. swered; *Respect not his countenance, nor his talnes of personage, for I have rejected him: neither do I judge according to the countenance of man.* After that Isaie brought in his second son Abinadab, and after him Samma, & so the rest, until he had shewed him seaven of his sons. All which being refused by Samuel, they marvelled, and said, there was no mo left, but onely

a little red headed boy, that kept the sheepe called David: which Samuell caused to be sent for: and assoone as he came in sight, God said to Samuell, this is the man that I have chosen.

16 When the Messias was promised unto the Jewes to be a king, they imagined presently, according to their worldlie wisedom, that he should be som great prince: & therfore they refused Christ, that came in povertie. James and John being yet but carnal, seeing the Samaritanes contemptuouslie to refuse Christs disciples sent to them, & knowing what Christ was, thought straight-waie that he must in revenge have called downe fire from heaven to consume them: but Christ rebuked them, saieng; *You knowe not of what spirit you are.* The Apostles preaching the crosse, and necessitie of suffering, to the wise Gentiles, and Philosophers, were thought presently fools for their labors. Festus the Emperours lieutenant, hearing Paule speake so much of abandoning the world, and following Christ, said: he was mad. Finallie, this is the fashion of all worldly wise men: to condemne the wisedom of Christ, and of his saints. For so the holy scripture reporteth of their owne confession,

Luk. 9.

1. Cor. 1.

Act. 26.

fession, being now in place of torment:

Sap. 5. *Nos insensati vitam illorum æstimabamus insaniam.* We fond men esteemed the lives of saints as madnes. Wherefore, this is also great vanitie (as I have said) to make such account of worldlie wisdom: which is not onelie follie, but also madnes, by the testimonie of the holy Ghost himselfe.

17 Who woulde not thinke, but that the wise men of this world were the fittest to be chosen to do Christ service in his Church? Yet S. Paul saith; *Non multi*

1. Cor. 1. *sapientes, secundum carnem:* God hath not chosen manie wise men according to the flesh. Who would not thinke but that a worldlie wise man might easilie also make a wise Christian? Yet S. Paul

1. Cor. 3. saith no: except first he become a foole: *Stultus fiat, ut fiat sapiens:* If any man seem wise among you: let him becom a foole, to the end he may be made wise. Vaine then, and of no account is the wisdome of this world, except it be subject to the wisedome of God.

The vanitie of beautie. Pro. 31. 18 The first vanitie belonging to pride of life, is corporall beautie: whereof the wise man saith; *Vaine is beautie, and deceivable is the grace of countenance.* Whereof also king David understood properly, when

when he saide; *Turne awaie mine eies (O Lord) that they behold not vanitie.* This is a singular great vanitie, dangerous & deceitfull: but yet greatly esteemed of the children of men: whose propertie is; *To love vanitie,* as the prophet saith. Beautie is compared by holie men to a painted snake, which is faire without, and full of deadly poison within. If a man did consider what infinit ruines and destruction have come by over light giving credite thereunto, he would beware of it. And if he remebred what foule drosse lieth under a faire skin: he would little be in love therwith saith one father. God hath imparted certain sparks of beautie unto his creatures: therby to draw us to the cõsideration & love of his own beutie, wherof the other is but a shadow: even as a mã finding a litle issue of water may seek out the fountain therby, or hapning upon a small vein of gold, may therby come to the whole mine it selfe. But wee like babes, delight our selves onelie with the fair cover of the book, & never do consider what is written therin. In al fair creatures, that man doth behold, hee ought to read this, saith one father, that if God coulde make a peece of earth so faire and lovely, with imparting unto it some

Pſal. 118.

Pſal. 4.

A lesson to be redde in the beautie of all creatures.

little

little sparke of his beautie: how infinite faire is he himselfe, and howe woorthie of all love and admiration? And howe happie shall we be, when we shall com to enjoie his beautifull presence, whereof now al creatures do take their beautie.

19 If we would exercise our selves in these manner of cogitations, we might easily keepe our harts pure and unspotted before God in beholding the beautie of his creatures. But for that we use not this passage from the creature to the Creator, but rest onely in the externall appearance of a deceitfull face, letting go the bridle of foule cogitations, and setting wilfullie on fire our owne concupiscences: hence it is, that infinit men do perish daily by occasion of this fond vanity. I call it fond, for that everie childe may describe the deceit & vanitie thereof. For take the faireſt face in the world, wherwith infinite fooliſh men fal in love, upon the sight: and raſe it over but with a little ſcratch, and all the matter of love is gone: let there come but an ague, & all this goodly beautie is deſtroied: let the ſoul depart but one halfe hower from the bodie, and this loving face is uglie to looke on: let it lie but two daies in the grave, and thoſe which were

The vanitie of beautie.

were so hot in love with it before, will scarce abide to behold it, or come neere it. And if none of those things happen unto it: yet quickly commeth on olde age, which riveleth the skin, draweth in the eies, setteth out the teeth, and so disfigureth the whole visage, as it becommeth more contemptible now, than it was beautifull and alluring before. And what then can bee more vanitie than this? What more madnes, than either to take pride of it, if I see it in my selfe: or to indanger my soule for it, if I see it in others?

The vanitie of apparell. Eccle. 11.

20 The sixt vanitie belonging to pride of life, is the glorie of fine apparell: against which the wise man saith; *Investitu ne glorieris unquam:* See thou never take glorie in apparell. Of all vanities this is the greatest, which we see so common among men of this world. If Adam had never fallen, we had never used apparell: for that apparell was devised to cover our shame of nakednes, and other infirmities contracted by that fal. Wherfore, wee that take pride and glorie in apparell, doe as much as if a begger should glorie and take pride of the olde cloutes that do cover his sores. S. Paule said unto a bishop; *If we have wherewithall* 1. Tim. 6.

to cover our selves, let us bee content. And Christ touched deepely the danger of nice apparell, when hee commended so much S. John Baptist for his austere attire, adding for the contradictorie; *Qui mollibus vestiuntur, in domibus regum sunt.* They which are apparelled in soft and delicate apparell are in kings courts. In kings courts of this world, but not in the kings court of heaven. For which cause in the description of the rich man damned, this is not omitted by Christ, *That he was apparelled in purple and silke.*

Matt.3.11. Luk.7.

Luk.16.

21 It is a woonderfull thing to consider the different proceeding of God and the worlde heerein. God was the first that ever made apparell in the world: and hee made it for the most noble of all our ancestors, in paradise: and yet he made it but of beasts skins. And Saint Paule testifieth of the noblest Saints of the olde Testament, that they were covered onelie with goates skins, and with haire of camels. What vanitie is it then for us to bee so curious in apparell, and take such pride therein, as we do? Wee rob and spoile all creatures almost in the world, to cover our backs, and to adorne our bodies withall. From one, wee take his wooll: from another

Gen.3.

Heb.11.

another his skinne: from another his furre: and from some other, their very excrements, as the silke, which is nothing els but the excrements of worms. Not content with this, we com to fishes, and do begge of them certaine pearles to hang about us. Wee go downe into the grounde for golde and silver, and turne up the sandes of the sea for precious stones: and having borrowed al this of other creatures, we jet up and downe provoking men to looke upon us: as if all this now were our own. When the stone shineth upon our finger, wee will seeme (forsooth) thereby to shine. When the silver and silkes do glister on our backs, we looke bigge, as if al that beauty came from us. And so (as the prophet saith) wee passe over our daies in vanitie, and do not perceive our owne extreme follie. Psal. 77.

The extreme vanitie and povertie of man.

22 The second generall branch which S. John appointeth unto the vanitie of this life, is concupiscence of the eies: whereunto the ancient fathers have referred all vanities of riches and wealth of this world. Of this S. Paule writeth to Timothy; *Give commandement to the rich men of this world, not to be high minded, nor to put hope in the uncertaintie of their riches.* 1. Tim. 6.

Concupiscence of the eies.

The

The reason of which speech is uttered by the scripture in another place, when it saith; *Riches shall not profit a man in the day of revenge.* That is, at the day of death and judgement: which thing the rich men of this worlde doe confesse themselves, though too late when they crie; *Divitiarum iactantia quid nobis contulit?* What hath the braverie of our riches profited us? All which evidentlie declareth the great vanitie of worldly riches, which can doe the possessor no good at all, when he hath most neede of their helpe; *Rich men have slept their sleepe* (saith the prophet) *and have founde nothing in their handes:* that is, rich men have passed over this life, as men doe passe over a sleepe, imagining themselves to have golden mountaines, and tressures: and when they awake (at the day of their death) they finde themselves to have nothing in their handes. In respect whereof the Prophet Baruch asketh this question; *Where are they now which heaped togither golde and silver, and which made no ende of their scraping togither?* And he answereth himselfe immediately; *Exterminati sunt, & ad inferos descenderunt:* They are now rooted out, and are gone downe unto hell: To like effect saith

Pro.11.

Sap.5.

The vanitie and perill of worldly wealth.

Psal.75.

Chap.3.

saith Saint James; *Now go to you rich men: weepe and howle in your miseries, that come upon you: your riches are rotten, and your gold and silver is ruftie: and the ruft thereof shal be in testimonie against you: it shal feed on your flesh as fire: you have hoorded up wrath for your selves in the last day.* Jac.5.

23 If wealth of this world be not onelie so vaine, but also so perilous, as heer is affirmed: what vanitie then is it for men to set their mindes upon it as they doe? Saint Paule saith of himselfe, that *He esteemed it all but as dung.* And hee had great reason surelie to saie so, seeing indeed they are but dung: that is, the vetie excrements of the earth, and found onelie in the most barren places thereof: as they can tell which have seene their mines. What a base matter is this then for a man to tie his love unto? God commanded in the olde lawe, that whatsoever did go with his breast upon the grounde, should be unto us in abhomination: howe much more then a reasonable man, that hath glewed his hart and soule unto a peece of earth? *We came in naked into this world, and naked we must go foorth againe*, saith Job. The milwheele stirreth much about, & beateth it selfe from day to day: and yet at Phil.3. Job.28. Levit.11. Chap.1.

the

the yeeres ende it is in the same place, as it was in the beginning: so rich men, let them toile and labour what they can, yet at their death must they be as poor, as at the first daie wherein they were borne. *When the rich man dieth* (saith Job) *he shall take nothing with him, but shall open up his eies and finde nothing. Povertie shall laie handes upon him, and a tempest shall oppresse him in the night: a burning winde shall take him awaie, and a whirlewinde shall snatch him from his place: it shall rush upon him, and shall not spare him: it shall binde his handes upon him, and shall hisse over him. For thou is seeth his place whither he must go.*

Job.27.

24 The prophet David in like wise forewarneth us of the same, in these words; *Be not afraide when thou seest a man made rich, and the glorie of his house multiplied. For when he dieth he shall take nothing with him, nor shall his glorie descende to the place whither he goeth: he shall passe into the progenies of his ancestors* (that is, he shall go to the place where they are, who have lived as he hath done) *and worlde without ende he shall see no more light.*

25 All this and much more is spoken by the holie Ghost to signifie the dangerous vanitie of worldlie wealth: and the follie of those men, who labour so much

much to procure the same, with eternall peril of their soules, as the scripture assureth us. If so manie phisitians, as I have heere alledged scriptures, shoulde agree togither, that such or such meates were venemous and perilsome: I thinke fewe woulde give the adventure to eate them, though otherwise in taste they appeered sweet and pleasant. How then commeth it to passe, that so manie earnest admonitions of God himselfe, cannot staie us from the love of this dangerous vanitie? *Nolite cor apponere*, saith God by the prophet: that is, Lay not your hart unto the love of riches. *Qui diligit aurum non justificabitur*, saith the wise man: He that loveth golde shall never be justified. *I am angrie greatly upon rich nations*, saith God by Zacharie. Christ saith; *Amen dico vobis, quia dives difficile intrabit in regnum cælorum*: Truly I say unto you, that a rich man shall hardly get into the kingdome of heaven. And again; *Wo be unto you rich men, for that you have received your consolation in this life.* Finally, S. Paul saith generally of al, and to al; *They which will be rich, do fall into temptation, and into the snare of the divel, and into many unprofitable & hurtfull desires, which do drown men in destruction and perdition.*

Psal. 61. Eccle. 31. Cap. 1. Matt. 19. Luk. 6. 1. Tim. 6.

26 Can anie thing in the worlde be spoken more effectually to dissuade frō the love of riches, than this? Must not heere now the covetous men either deny God, or condemn themselves in their own consciences? Let them go, and excuse themselves by the pretence of wife and children, as they are woont, saieng; They meane nothing else, but to provide for their sufficiencie. Doth Christ, or Saint Paule admit this excusation? Ought we so much to love wife, or children, or other kindred, as to indanger our soules for the same? What comfort may it be to an afflicted father in hell, to remember, that by his meanes, his wife, and children do live wealthilie in earth? All this is vanitie (deere brother) and meer deceit of our spirituall enimy. For within one moment after wee are dead, wee shall care no more for wife, children, father, mother, or brother in this matter, than we shall for a meere stranger: and one penie given in almes while we lived (for Gods sake) shal comfort us more at that day, than thousands of pounds bestowed upon our kin, for the naturall love we bare unto our owne flesh and blood: the which, I would to Christ worldlie men did consider. And

The pretence of wife and children refused.

then

then (no doubt) they would never take such care for kindred, as they do: especially upon their death-beds: whence presently they are to depart to that place, where flesh and blood holdeth no more privilege, nor riches have anie power to deliver: but onely such, as were well bestowed in the service of God, or given to the poore for his names sake. And this shall be sufficient for this point of riches.

27 The third branch of worldlie vanitie is called by Saint John, concupiscence of the flesh: which containeth all pleasures and carnall recreations: as banketting, laughing, plaieng, and the like, wherewith our flesh is much delighted in this worlde. And albeit in this kinde, there is a certaine measure to be allowed unto the godlie, for the convenient maintenance of their health (as also in riches it is not to bee reprehended) yet, that all these worldlie solaces are not onelie vaine, but also dangerous, in that excesse and abundance, as worldly men seeke and use them, appeereth plainly by these words of Christ; *Woe bee unto you which now doe laugh, for you shall weepe: Woe bee unto you that nowe live in fill, and satietie: for the time shall come* John. 16.

3 *Of the vanitie of worldly pleasure.*

when you shall suffer hunger. And againe, in
John.16. S. Iohns Gospel speaking to his apostles, & by them to all other, he saith; *You shall weepe & pule: but the world shall rejoice.* Making it a signe distinctive betweene the good and the bad: that the one shall mourn in this life, and the other rejoice, and make themselves merrie.

28 The very same doth Job confirme, both of the one, and the other sort: for
Job.21. of worldlings hee saith; *That they solace themselves with all kinde of musicke, and do passe over their daies in pleasure, & in a verie moment do go down into hell.* But of the godlie he saith in his owne person;
Job.3. *That they sigh before they eate their bread.* And in another place;
Job.9. *That they feare all their workes, knowing that God spareth not him which offendeth.* The reason wherof the wise man
Eccle.9. yet further expresseth, saieng; *That the works of good men are in the hands of God: & no man knoweth (by outward things) whether love or hatred at Gods handes: but all is kept uncertaine for the time to come.* And olde
Tob.5. Tobias insinuateth yet another cause, when he saith; *What ioie can I have or receive, seeing I sit heere in darknes?* Speaking literally of his corporall blindnes, but yet leaving it also to bee understood of spirituall and internall darknes.

29 These

29 These are then the causes (beside externall afflictiō, which God often sendeth) why the godly do live more sad & fearfull in this life, than wicked men do, according to the counsel of S. Paul; and why also they sigh often & weepe, as Job & Christ do affirme; for that they remēber often the justice of God: their owne frailtie in sinning: the secret judgement of Gods predestination *uncertain to us: the vale of miserie & desolation, wherein they live heer: which made even the Apostles to grone, as S. Paul[a] saith, though they had lesse cause thereof than we. In respect whereof we are willed to passe over this life in carefulnes, watchfulnes, feare & trembling, and in respect wherof also, the wise man saith; [b] *It is better to go to the house of sorrow, than to the house of feasting.* Again; *Wher sadnes is, there is the hart of wise men: but wher mirth is, there is the hart of fooles.* Finally, in respect of this, the Scripture saith; *Beatus homo qui semper est pavidus:* Happy is the man which alwaies is fearefull. Which is nothing else, but that which the holie Ghost cōmandeth every man by Micheas the prophet, *Sollicitum ambulare cum Deo:* To walke carefull and diligent with God: thinking upon his commandements: how we keepe

Why good men are sad in this life. 1. Cor. 2. 2. Cor. 7. Phil. 2. Job. 3. Joh. 16.

B.

* Calling & justifieng are verie plaine and infallible tokens ther of. Rom. 8. 30. And so far is it not uncertaine unto the faithfull.

[a] Rom. 8. Eph. 4. Matt. 24. 2 Cor. 5. and 7.

[b] Eccl. 7. Pro. 28.

Mich. 6.

and obserue the same: how we resist, and mortifie our members upon earth, and the like. Which cogitatiõs, if they might haue place with us, would cut off a great deale of those worldly pastimes wherewith the careles sort of sinners are ouerwhelmed: I meane of those good fellowships of eatings, drinkings, laughings, singings, disputings, and other such vanities that distract us most.

30. Heerof Christ gaue us a most notable aduertisement, in that he wept often, as at his nativitie; at the resuscitation of Lazarus; upon Jerusalem; and upon the crosse. But he is never read to haue laught in all his life. Heerof also is our own nativitie and death a signification: which being both in Gods hands, are appointed unto us, with sorrow and grief, as we see. But the middle part therof, that is, our life being left in our owne hands (by Gods appointment) we passe it over with vain delites, never thinking whence we came, nor whither we go.

Joh. 11. Luk. 19.

A similitude

31. A wise traueller passing by his Inne, though he see pleasant meates offered him: yet he forbeareth upon consideration of the price, and the journy he hath to make: and taketh in nothing, but so much as hee knoweth well, how to dis-

charge

charge the next morning at his departure: but a foole laieth hands on everie delicate baite that is presented to his sight, and plaieth the prince for a night or two. But when it commeth to the reckoning: hee wisheth that hee had lived onely with bread and drink, rather than to be so trobled as he is for the paiment. The custome of manie Churches yet is to fast the even of everie feast, and then to make merrie the next day, that is, upon the festivall day it selfe, which may represent unto us, the abstinent life of good men in this worlde, and the mirth that they have in the world to come. But the fashion of the world is cõtrarie, that is, to eate and drinke merrily first at the tavern, and after, to let the host bring in his reckoning. They eat, drink, & laugh: and the host scoreth up all in the meane space. And when the time commeth that they must pay, many an hart is sad, that was pleasant before.

32 This the Scripture affirmeth also of the pleasures of this worlde; *Risus dolore miscebitur, & extrema gaudij luctus occupat:* Laughter shall bee mingled with sorrow, and mourning shall insue at the hinder end of mirth. The divel that plaieth the host in this world, and will serve Pro. 14.

you with what delight or pleasure you desire, write it up all in his booke: and at the daie of your departure (that is, at your death) will he bring the whole reckoning, & charge you with it all: & then shal folow that, which God promiseth to worldlings by the prophet Amos; *Vertam* Amos 2. *mirth shal be turned into mourning & lamentation.* Yea, and more than this, if you be Tob. 2. not able to discharge the reckoning, you may chance to hear that other dreadfull sentence of Christ in the Apoc. *Quanta* Apoc. 18. *in delicijs fuit, tantum date illi tormentum:* Look how much he hath been in his delites, so much torment do you lay on him.

33 Wherefore to conclude this point, and therwithall this first part, touching vanities: truly may we say with the prophet David, of a worldlie minded man; *Vniversa vanitas omnis homo vivens:* The Psal. 38. life of such men containeth all kinde of vanitie. That is, vanitie in ambition, vanitie in riches, vanitie in pleasures, vanitie in all things which they most esteem. And therefore I may well ende with the words of God, by the prophet Esaie; *Væ* Esai. 59. *vobis, qui trahitis iniquitatem in funiculis vanitatis:* Wo bee unto you, which doe draw wickednes in the ropes of vanitie. *The ropes of vaine glorie.* These ropes are those vanities of vaine glory,

glory, promotion, dignitie, nobilitie, beautie, riches, delights, and other before touched: which alwaies draw with them some iniquitie and sin. For which cause, David saith unto God; *Thou hatest (O Lord) observers of superfluous vanities.* And lastly for this cause the holie Ghost pronounceth generally of all men; *Beatus vir qui non respexit in vanitates, & insanias falsas*: Blessed is that man, which hath not respected vanities, & the false madnes of this world. Psal. 3. Psal. 39.

34 Now come I then to the second part proposed in this chapter: to shew how this worlde, with the commodities therof, are not only vanities, but also deceits (as Christ termeth them) for that indeed, they perform not unto their followers, those idle vanities which they do promise. Wherin the world may be compared to that wretched and ungratefull deceiver Laban: who made poore Jacob to serve him seaven yeeres for faire Rachel, and in the end deceived him with foule Lea. What false promises doth the world make daily? To one it promiseth long life and health: and cutteth him off in the midst of his daies. To another it promiseth great wealth and promotion; and after long service, performeth

2 *How worldly vanities are also deceits.* Matt. 23.

Gen. 29. *False promises of the world.*

no part thereof. To another it promiseth great honor by large expences: but underhand it casteth him into contempt by beggery. To another it assureth great advancement by mariage: but yet never giveth him abilitie to come to his desire. Go you over the whole worlde: beholde countries; view provinces; looke into cities; harken at the doores & windows of private houses, of princes pallaces, of secret chambers: and you shall see, and heat nothing but lamentable cõplaints: one, for that he hath lost: another, for that he hath not woon: a third, for that he is not satisfied: ten thousand, for that they are deceived.

The false promise of renowme.

35 Can there be a greater deceit (for examples sake) than to promise renowm, and memorie, as the world doth to hir followers: and yet to forget them assoone as they are dead? Who doth remember now one of fortie thousande jollie fellowes in this world, Captaines, Souldiers, Counsellers, Dukes, Earles, Princes, Prelates, and Emperors: Kings, and Queenes: Lords, and Ladies? Who remembreth them I saie? Who once thinketh or speaketh of them nowe? Hath not their memorie perished with their sound, as the prophet saith? Did

Psal. 9.

not Job promise truly, that *Their remembrance should be as ashes troden under foote?* Job.13. And David, that *They should be as dust blowen with the winde?* Psal.2. Divers men there have been ere this, that have been very meane in common account: and yet because they have labored to be unknowen to the world, therefore the rather the world both remembreth and honoreth now the memorie of them. But manie a king and Emperour have strived and laboured all their life, to be knowen in the worlde, and yet are now forgotten. So that the world is like in this point (as one saith) unto a covetous and forgetful host, who if hee see his old ghest come by in beggerlie estate, all his monie being spent: he maketh semblance not to knowe him. And if the ghest marvell thereat, & saie, that he hath come often that waie, and spent much monie in the house: the other answereth, It may be so, for there passe this waie so manie, as we use not to keepe account thereof. But what is the waie to make this host to remember you (saith this author;) The way is to use him ill as you passe by: beat him well, or do some other notable injurie unto him, and he will remember you as long as he liveth, & manie times will *A comparison.*

will talke of you when you are farre off from him.

What the deceits of the world are.

36 Infinite are the deceits and dissimulations of the world. It semeth goodlie, faire, and gorgious in outward shew: but when it commeth to handeling, it is nothing but a feather; when it commeth to sight, it is nothing but a shadow; when it commeth to weight, it is nothing but smoke; when it commeth to opening, it is nothing but an image of plaister-worke, full of old rags and patches within. To know the miseries of the world, you must go a little out from it. *A similitude* For, as they which walk in a mist, do not see it so wel, as they which stand upon an hill from it: so fareth it in discerning the world; whose propertie is, to blind them that come to it, to the end they may not see their owne estate: even as a raven, first of all striketh out the poore sheepes eie; and so bringeth to passe, that shee may not see the waie to escape from his tyrannie.

37 After the world hath once bereft the worldling of his spirituall sight, that he can judge no longer between good & evill; vanitie, and veritie: then it rocketh him asleepe, at ease and pleasure: it bindeth him swetly; it deceiveth him pleasantly;

ſantly; it tormenteth him in great peace and reſt: it hath a proud ſpirit ſtraighr- Matt. 4.
waies, to place him in the pinacle of greedy ambition, & therehence to ſhew him all the dignities and preferments of the world: it hath twentie falſe merchants, to ſhew him in the dark, the firſt and former endes of faire and pretious clothes. (But hee may not looke into the whole peeces, nor carrie them to the light.) It hath fower hundred falſe 3. Reg 22.
prophets to flatter him, as Achab had, which muſt keepe him from the hearing of Micheas his counſell: that is, from the remorſe of his owne conſcience, which telleth him truth: it hath a thouſand cunning fiſhers, to laie before him Apoc. 17.
pleaſant baites, but all furniſhed with dangerous hookes within: in hath infinite ſtrumpets of Babylon, to offer him drinke in golden cuppes, but all mingled with moſt deadlie poiſon: it hath in everie doore an alluring Jahel, to in- Judit. 4.
tice him into the milke of pleaſures and delightes, but all have their hammers and nailes in their hands, to murder him in the braine when he falleth aſleepe. It hath in everie corner, a flattering Joab, to imbrace with one arm, and 2. Reg. 20.
kill with the other. A falſe Judas to Luk. 22.

give

give a kisse, and therewith to betray. Finally, it hath all the deceits, all the dissimulations, all the flatteries, all the treasons, that possibly may be devised. It hateth them that love it; deceiveth them that trust it; afflicteth them that serve it; reprocheth them that honor it; damneth them that folow it: & most of al forgetteth them that labor & travell most of all for it. And to be briefe in this matter, do you what you can for this world, & love it, & adore it, as much as you wil: yet in the end you shall finde it a right Nabal: who after manie benefits received from David, yet when David came to have need of him, he answered; *Who is David? Or who is the sonne of Isaie that I should know him?* Upon great cause then said the prophet David; *O you children of men, how long will you be so dull harted? Why do you love vanitie, and seeke after a lie?* Hee calleth the worlde not a lier, but a lie it selfe: for the exceeding great fraud and deceit, which it useth.

1.Reg.25.

Psal.4.

3 *How pleasures of the world are thornes. Hom.15.in Ezech.*

38 The third name or propertie that Christ ascribeth unto the pleasures and riches of the worlde, is, that they are thornes: of which S. Gregorie writeth thus; Who ever woulde have beleeved mee, if I had called riches thornes, as Christ

Christ heere doth, seeing thornes doe pricke, and riches are so pleasant? And yet surelie they are thornes, for that with the pricks of their careful cogitations, they teare and make bloodie the mindes of wordly men. By which words this holie father signifieth, that even as a mans * naked bodie tossed and tumbled among manie thornes, cannot be but much rent and torne, and made bloodie with the prickes thereof: so a worldlie mans soule beaten with the cares and cogitations of this life cannot but bee vexed with restlesse pricking of the same, and wounded also with many temptations of sin, which do occur. This doth Salomon (in the places before alleged) signifie, when he doth not onelie call the riches and pleasures of this worlde; [a] *Vanitie of vanities*, that is, the greatest vanitie of all other vanities: but also *Affliction of spirite*: giving us to understand, that where these vanities are, and the love of them once entered; there is [b] no more the peace of God, which passeth all understanding: there is no longer rest, or quiet of minde: but warre of desires, vexation of thoughts: tribulation of feares: pricking of cares: unquietnesse of soule: which is indeed

B.

* But the wordes of Christ declare that it is another thing that he did especially respect therin: that is, the choking or destroieng of such corn as was sowen among them, & the utter extinguishing or great hindering of all good motions of the spirit of god in al those that are worldlie minded.

[a] Ec. 1. 2. 3.
[b] Phil. 4.

a

a most miserable and pitifull affliction of spirit.

A comparison. 39 And the reason heereof is, that as a clocke can never stande still from running, so long as the peazes doe hang thereat: so a worldlie man, having infinite cares, cogitations, and anxieties hanging upon his minde, as peazes upon the clocke, can never have rest, or repose daie or night, but is inforced to beate his braines, when other men sleepe, for the compassing of those trifles, wherewith hee is incumbred. Oh how manie rich men in the worlde do feele to be true, that I now saie? How manie ambitious men do proove it dailie, and yet will not deliver themselves out of the same?

Exod. 8. 40 Of all the plagues sent unto Egypt, that of the flies was one of the most troublesome, and fastidious. For they never suffered men to rest: but the more they were beaten off, the more they came upon them. So of all the miseries and vexations, that God laieth upon worldlings, this is not the least, to be tormented with the cares of that, which they esteeme their greatest felicitie, and cannot beate them off, by anie meanes they can devise.

vise. They rush uppon them in the morning, as soone as they awake: they accompanie them in the daie: they forsake them not at night: they followe them to bedde: they let them from their sleepe: they afflict them in their dreames: and finallie, they are like to those importune and unmercifull tyrants, which God threateneth to wicked men by Jeremie the prophet; *Qui nocte ac die non dabunt requiem:* Which shall give them no rest either by daie or night: and the cause heereof, which GOD alledgeth in the same chapter, is; *Quia abstuli pacem meam à populo isto (dicit Dominus) misericordiam, & miserationes:* For that I have taken awaie my peace from this kinde of people (saith God) I have taken away my mercie and commiserations: a verie heavie sentence to all them that lie under the yoke and bondage of these miserable vanities. Jerem. 16.

41 But yet the prophet Esaie hath a much more terrible description of these mens estate; *They put their trust in things of nothing, and do talke vanities: they conceive labour, and bring foorth iniquitie: they breake the egges of serpents, and weave the webs of spiders: he that shall eate their egges* Isai. 59.

shall

shall die: and that which is hatched thence, shall bee a cocatrice: their webs shall not make cloth to cover them: for that, their works are unprofitable: and the worke of iniquitie is in their hands. These are the words of Esaie, declaring unto us by most significant similitudes, how dangerous thornes the riches and pleasures of the worlde are. And first he saith; *They put their hope in things of nothing, and do talke vanitie:* to signifie that he meaneth of the vanities, and vaine men in this world: who commonlie doe talke of the things which they love best, and wherein they place their greatest affiance. Secondlie, hee saith; *They conceive labor and bring foorth iniquitie.* Alluding heerin to the childbirth of women, who first doe conceive in their wombe: and after a great deale of travell, do bring foorth their infant: so worldlie men, after a great time of travell and labour in vanities, do bring foorth no other fruit, than sin and iniquitie. For that is the effect of those vanities, as he speaketh in the same chapter, crieng out to such kinde of men; *Wo be unto you which doe drawe iniquitie in the ropes of vanitie.*

The explication of the words of Esaie.

42 But yet to expresse this matter more forciblie, he useth two other similitudes,

litudes, saieng; *They breake the egges of serpents, and do weave the webs of spiders.* Signifieng by the one the vanitie of these worldly cares: and by the other the danger thereof. The spider we see, taketh great paines, & labor manie daies togither, to weave hir selfe a web: and in the end, when all is done, commeth a puffe of wind, or some other little matter, and breaketh all in peeces. Even as he in the Gospell, which had taken great travell and care, in heaping riches togither, in plucking downe his old barnes, building up of new: and when he was come to say to his soule; *Now bee merrie*: that night his soule was taken from him, and all his labour lost. Therefore Esaie saith in this place; that *The webs of these weavers shall not make them cloth to cover them withall: for that their works are unprofitable.* Luke 12.

43 The other comparison containeth matter of great danger and feare. For as the birde that sitteth upon the egges of serpents, by breaking and hatching them, bringeth foorth a perilous broode, to hir owne destruction: so those that sit abroode upon these vanities of the worlde (saith Esaie) doe hatch at last their own destruction. The reason whereof is (as he saith) *For that*

the

the worke of iniquitie is in their hande. Still harping uppon this ſtring, that a man cannot love and followe theſe vanities, or intangle himſelfe with their ropes (as his phraſe is) but that he muſt indeede drawe on much iniquitie therwith: that is, he muſt mingle much ſin and offence of God with the ſame: which effect of ſinne, bicauſe it killeth the ſoule, that conſenteth unto it, therefore Eſay compareth it unto the broode of ſerpents, that killeth the birde which bringeth them foorth to the world. And finally, Moſes uſeth the like ſimilitudes, when he ſaith of vaine and wicked men; *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their cluſters of grapes are moſt bitter: their wine is the gall of dragons, and the poiſon of cocatrices uncurable.* By which dreadful and lothſom compariſons, he would give us to underſtād, that the ſweete pleaſures of this worlde are indeede deceits, and will proove themſelves one daie moſt bitter and dangerous.

Deut. 32.

4 *The fourth part, how the world is miſerie.*

43 The fourth point that wee have to conſider is, how this worde, *Aerumna*, that is, miſerie and calamitie, may bee verified of the worlde, and the felicitie thereof. Which thing though it may

appeere

appeere sufficiently by that which hath beene said before: yet will I (for promise sake) discusse it a little further in this place, by same particulars. And among manie miseries which I might heere recount; the first, & one of the greatest is, the brevitie & uncertaintie of al worldlie prosperitie. Oh, howe great a miserie is this unto a worldlie man, that woulde have his pleasures, constant and perpetuall? *O death, how bitter is thy remembrance* (saith the wise man) *unto a man that hath peace in his riches?* Wee have seene manie men advanced, and not indured two monethes in their prosperitie: wee have heard of diverse married in great joie, and have not lived six daies in their felicitie: we have read of strange matters in this kinde; and wee see with our eies no fewe examples dailie. What a griefe was it (thinke you) to Alexander the great, that having subdued in twelve yeeres the most part of all the worlde, shoulde be then inforced to die when he was most desirous to live: and when hee was to take most joie, and comfort of his victories? What a sorrowe was it to the rich man in the Gospell, to heare upon the sudden; *Hac nocte*: Even this night thou must die? What

Brevitie.

Eccle. 14.

1. Mac. 1.

Luk. 12.

What a miserie will this bee to manie worldlings, when it commeth, who nowe builde pallaces, purchase landes, heap up riches, procure dignities, make marriages, joine kindreds, as though there were never an ende of these matters? What a dolefull daie will this bee to them (I saie) when they must forgo all these things which they do so much love? When they must bee turned off, as princes mules are woont to be, at the journeies end: that is, their treasure taken from them, and their gauld backes onely left unto themselves? For as wee see these mules of princes go, all the daie long, loaden with treasure, and covered with faire cloathes, but at night shaken off into a sorrie stable, much brused and gauled, with the carriage of those treasures: so rich men that passe through this worlde, loaden with golde and silver, and doe gaule greatlie their soules in carriage thereof, are despoiled of their burden at the day of death, and are turned off, with their wounded consciences, to the lothsome stable of hell and damnation.

A comparison.

45 Another miserie joined to the prosperitie of this worlde, is the greevous counterpeaze of discontentments, that

Discontentments.

everie

everie worldlie pleasure hath with it. Run over everie pleasure in this life, and see what sawce it hath adjoined? Aske them that have had most proofe thereof, whether they remaine contented, or no? The possession of riches is accompanied with so manie feares, and cares, as hath been shewed: the advancement of honors is subject to all miserable servitude that may bee devised: * the pleasure of the flesh, though it be lawful and honest, yet is it called by S. [a] Paul *Tribulation of the flesh*: but if it be with sin, ten thousande times more it is environed with all kinds of miseries.

46 Who can reckon up the calamities of our bodie? So manie diseases, so manie infirmities, so many * mischances, so many dangers? Who can tell the passions of our minde that do afflict us nowe with anger, nowe with sorrow, nowe with envie, now with furie? Who can recount the adversities, and miseries, that come

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* It selfe is not so called: but it is said, that those that marry should have tribulation in the flesh: which is in respect of the cares & molestations that commonly hang, or specially at that time as the case stoode with them, on the married estate.
[a] 1. Co. 7. 28
B
* Whereas chance & fortune are

used of us in much like sense, though the sense and meaning of those that are instructed in the faith be good, referring all to the providence of God: yet seeing that S. Augustin long since was sorie, that he had so much used such words, as appeereth, Retr. 1. cap. 1. it were good that we also shoulde more warilie decline such wordes, as others have so prophanely abused. And better were it a great deale to say, that such things are of the hand of God,

by

Of goods. by our goods? Who can number the hurts & discontentations, that daily insue upon us, from our neighbours? One calleth us in law for our goods: another pursueth us for our life: a third by slander impugneth our good name: one afflicteth us by hatred, another by envie, another by flatterie, another by deceite, another by revenge, another by false witnes, another by open armes. There are not so manie daies, nor houres in our lives, as there are miseries and contrarieties in the same. And further thā this the evil hath this prerogative above the good, in our life; that one defect onlie overwhelmeth & drowneth a great number of good things togither: as if a man had all the felicities heaped togither, which this world could yeelde, and yet had but one tooth out of tune: all the other pleasures woulde not make him merrie. Heereof you have a cleere example in Aman chiefe counseller of king assuerus: who for that Mardocheus the Jewe did not rise to him when hee went by, nor did honour him, as other men did: hee saide to his wife and friendes, that all his other felicities were nothing, in respect of this one affliction.

Of neighbours

Hester. 5.

47 Adde now to this miserie of darkneſſe and blindneſſe, wherein worldlie men live (as in part I haue touched before) moſt fitly prefigured by the palpable darkneſſe of Egypt, wherein no man coulde ſee his neighbour, no man coulde ſee his worke, no man could ſee his waie: ſuch is the darknes wherein worldlie men walke; *They haue eies but they ſee not*, ſaith Chriſt: that is, though they haue eies to ſee the matters of this worlde: yet they are blinde, for that they ſee not the things they ſhould ſee indeede. *The children of this worlde are wiſer in their generation, than the children of light.* But that is onelie in matters of this worlde, in matters of darkeneſſe, not in matters of light, whereof they are no children; *For that the carnall man vnderſtandeth not the things which are of God.* Walke over the worlde, and you ſhall finde men as ſharpe eied as eagles in things of the earth: but the ſame men as blinde as beetles in matters of heaven. Thereof enſue thoſe lamentable effects, that wee ſee daily of mans lawes ſo carefullie reſpected, and Gods commandements ſo contemptuouſly rejected: of earthly goodes ſought for, and heavenlie goodes not

The miſerie of blindnes.

Exod.10.

Mat.13.

Luk.16.

1.Cor.2.

not thought upon: of so much travel taken for the bodie, and so little care used for the soule. Finallie, if you will see in what great blindnes the world doth live, remember that Saint Paule comming from a worldling to bee a good Christian, had scales taken from his eies by Ananias, which covered his sight before, when he was in his pride, and ruffe of the world.

Acts. 9.

Temptations and dangers.

48 Besides all these miseries, there is yet another miserie, greater in some respect than the former: and that is, the infinit number of temptations, of snares, of intisements in the worlde, whereby men are drawen to perdition dailie.

Athan. in vita Anthon.

Athanasius writeth of Saint Anthonie the Hermite, that God revealed unto him one daie, the state of the world, and he sawe it all hanged full of nets in everie corner, and divels sitting by to watch the same. The prophet David to signifie the verie same thing: that is, the infinite multitude of snares in this world, saith;

Psal. 10.

God shall raigne snares upon sinners. That is, God shall permit wicked men to fall into snares: which are as plentiful in the world, as are the drops of raine, which fall downe from heaven. Everie thing almost is a deadlie snare, unto a carnall

and

and loose-harted man. Everie sight that he seeth; everie worde that he heareth; everie thought that he conceiveth; his youth, his age, his friends, his enimies, his honor, his disgrace, his riches, his povertie, his company keeping, his prosperitie, his adversitie, his meate that he eateth, his apparel that he weareth: all are snares to drawe him to destruction, that is not watchfull.

49 Of this then, and of the blindnes declared before, doth folow the last, and greatest miserie of all, which can bee in this life: and that is, the facilitie wherby worldlie men do run into sinne. For truly saith the scripture; *Miseros facit populos peccatum*: Sin is the thing that maketh people miserable. And yet, how easily men of the worlde do commit sinne, and how little scruple they make of the matter, Job signifieth, when talking of such a man, hee saith; *Bibit quasi aquam iniquitatem:* He suppeth up sin, as it were water. That is, with a great facilitie, custome, & ease, passeth he downe any kind of sinne, that is offered him, as a man drinketh water, when he is athirst. Hee that wil not beleeve the saieng of Iob, let him prove a litle by his own experience, whether the matter be so or no: let him

Facilitie of sinning.

Pro. 14.

Job. 15.

walk out into the streets, behold the doings of men, view their behavior, consider what is done in shops, in hals, in consistories, in judgement seats, in pallaces, and in common meeting places abroad: what lieng, what slandering, what deceiving there is. He shall find, that of all things, whereof men take anie account, nothing is so litle accounted of as to sin, he shall see justice solde, veritie wrested, shame lost, and equitie despised. He shall see the innocent condemned, the guiltie delivered, the wicked advanced, the vertuous oppressed. Hee shall see manie theeves florish, manie usurers bear great swaie, manie murtherers & extortioners reverenced and honored, manie fooles put in authoritie, and divers, which have nothing in them but the forme of men, by reason of monie to be placed in great dignities, for the government of others. He shall heare at everie mans mouth almost, vanitie, pride, detraction, envie, deceit, dissimulation, wantonnes, dissolution, lieng, swearing, perjurie, and blaspheming. Finally, he shall see the most part of men, to govern themselves absolutely, even as beasts doe, by the motion of their passions, not by lawe of justice, reason, religion, or vertue.

The sinfull state of the world.

50 Of this doth insue the fift point that Christ toucheth in his parable, and which I promised heer to handle; to wit, that the love of this worlde choketh up, and strangleth everie man whome it possesseth, from all celestial and spiritual life: for that it filleth him with a plaine contrarie spirit, to the spirit of God. The Apostle saith; *Si quis spiritum Christi non habet, hic non est ejus*: If anie man hath not the spirit of Christ, this fellow belongeth not unto him. Now, how contrarie the spirit of Christ, and the spirit of the world is, may appeer by the fruits of Christs spirit reckoned up by S. Paule unto the Galath. To wit, *Charity*, which is the roote and mother of all good works: *Joy*, in serving God: *Peace*, or tranquilitie of minde in the storms of this world: *Patience*, in adversitie: *Longanimitie*, in expecting our reward: *Bonitie*, in hurting no man: *Benignitie*, in sweete behaviour; *Gentlenes*, in occasion given of anger: *Faithfulnes*, in performing our promises; *Modestie*, without arrogancie: *Continencie*, from al kind of wickednes: *Chastitie*, in conserving a pure minde in a cleane and unspotted bodie. *Against these men* (saith S. Paule) *there is no law*. And in the verie same chapter he expresseth the spirit of

5 *The fift part of this chapter.*

Rom. 8.

Gal. 5. *The effects of the spirit of Christ.*

Gal. 5. *The effects of the spirit of this world.*

the world by the contrarie effects, saieng; *The works of flesh are manifest, which are fornication, uncleannes, wantonnes, lecherie, idolatrie, poisonings, enimities, contentions, emulations, wrath, strife, dissention, sects, envie, murder, drunkennes, gluttonie, and the like: of which I foretell you, as I have told you before, that those men which do such things shall never obtaine the kingdome of heaven.*

Two rules of S. Paule to know our spirit.

51 Heer now may every man judge of the spirit of the worlde, and the spirit of Christ: and (applieng it to himselfe) may conjecture whether hee holdeth of the one, or of the other. S. Paule giveth two pretie short rules in the verie same place to trie the same. The first is; *They which are of Christ have crucified their flesh with the vices, & concupiscences therof.* That is, they have so mortified their owne bodies, as they strive against all the vices and sins repeated before, and yeelde not to serve the cõcupiscences or temptations thereof. The second rule is; *If we live in spirit, then let us walke in spirite.* That is, our walking and behaviour is a signe whether we be alive or dead. For if our walking be spiritual, such as I have declared before by those fruits thereof; then do we live and have life in spirite: but if our works be carnall, such as Saint

Gal. 5.

Paul

Paul now hath deſcribed: then are wee carnall and dead in ſpirit, neither haue we anie thing to do with Chriſt, or portion in the kingdome of heaven. And for that all the world is full of thoſe carnall works, and bringeth foorth no fruits indeed of Chriſts ſpirit, nor permitteth them to grow up or proſper within hir, thence it is, that the Scripture alwaies putteth Chriſt, and the world for oppoſite and open enimies. *Chriſt and the world enimies.*

52 Chriſt himſelfe ſaith, that *The world cannot receiue the ſpirit of truth.* And again, in the ſame Euangeliſt hee ſaith, that *Neither hee, nor anie of his are of the worlde, though they liue in the worlde.* And yet further, in his moſt vehement praier unto his father; *Pater juſte, mundus te non cognouit:* Juſt father, the worlde hath not knowen thee. For which cauſe Saint John writeth; *If any man loue the worlde, the loue of the father is not in him.* And yet further S. James, that *Whoſoeuer but deſireth to be friend of this worlde, is thereby made an enimie to God.* What will worldlie men ſaie to this? S. Paule affirmeth plainly, that this world is to bee damned. And Chriſt inſinuateth the ſame in Saint Johns Goſpell: but moſt of all, in that woonderfull fact of his, when praieng to

Joh. 14.
Joh. 15. 17.
Joh. 17.
John. 2.
Jacob. 4.
1. Cor. 11.
Joh. 12.

his father, for other matters, hee excep-
Joh. 17. teth the world by name; *Non pro mundo rogo*, saith he: I do not aske mercie, and pardō for the world, but for those which thou hast given me out of the world. Oh what a dreadfull exception is this, made
John. 1. by the Savior of the world, by the lamb,
Luk. 23. that taketh away all sins, by him that asked pardon, even for his tormentors, & crucifiers, to except now the worlde by name from his mercie! Oh that worldly men would consider but this one point onely: they would not (I thinke) live so void of feare as they do!

53 Can any man marvell now why S.
Rom. 12. Paul crieth so carefully to us? *Nolite conformari huic seculo*: Conforme not your
Titus 2. selves to this worlde? And againe; *That we should renounce utterly all worldly desires?* Can anie marvel why Saint John, which was most privie, above all others, to Christs holie meaning heerein, saith to
1. Joh. 2. us in such earnest sort; *Nolite diligere mundum, neque ea quæ in mundo sunt*: Doe not love the world, nor anie thing that is in the worlde. If we may neither love it, nor so much as conform our selves unto it, under so great pains (as are before rehearsed) of the enimitie of God and eternall damnation: what shall become

of

of those men that do not onely confirm themselves unto it, & the vanities thereof, but also do follow it; seek after it; rest in it; and do bestowe al their labors, and travels upon it.

54 If you ask me the cause why Christ so hateth and abhorreth this worlde: S. John telleth you; *Quia mundus totus in maligno positus est:* For that all the whole worlde is set on naughtines: for that it hath a spirit contrarie to the spirit of Christ, as hath beene shewed: for that it teacheth pride, vainglorie, ambition, envie, revenge, malice, with pleasures of the flesh, and all kinde of vanities: and Christ on the contrarie side, humilitie, meekenes, pardoning of enimies, abstinence, chastitie, sufferance, mortification, bearing the crosse, with contempt of all earthlie pleasures, for that it persecuteth the good, and advanceth the evill: for that it rooteth out vertue, and planteth all vice: and finally, for that it shutteth the doores against Christ when hee knocketh, and strangleth the hart that once it possesseth. *Why Christ hateth the world.* 1. John. 5. Apoc. 3.

55 Wherefore to conclude this part, seeing this worlde is such a thing as it is: so vaine, so deceitfull, so troublesome, so dangerous: seeing it is a profes- *A description of the world.*

sed enimie to Christ, excommunicated and damned to the pit of hell: seeing it is (as one father saith) an Arke of travell, a schoole of vanities, a seate of deceits, a labyrinth of error: seeing it is nothing else but a barren wildernes, a stonie field, a dirtie stie, a tempestuous sea: seeing it is a grove full of thorns, a medow full of scorpions, a florishing garden without fruit, a cave full of poisoned and deadly basilisks: seeing it is finally (as I have shewed) a fountaine of miseries, a river of teares, a feined fable, a delectable frensie: seeing (as S. Austen saith) the joie of this world hath nothing else but false delight, true asperitie, certaine sorrow, uncertaine pleasures, travelsom labour, feare full rest, grievous miserie, vaine hope of felicitie: seeing it hath nothing in it (as Saint Chrysostome saith) but teares, shame, repentance, reproch, sadnes, negligences, labours, terrours, sicknes, sinne, and death it selfe: seeing the worlds repose is full of anguish, his securitie without foundation, his feare without cause; his travels without fruit, his sorrow without profit, his desires without successe, his hope without reward, his mirth without continuance, his miseries without remedies: seeing

Aug. ep. 39.

Hom. 22. ad pop. Antioc.

ing these and a thousand evils more are in it, and no one good thing can be had from it: who will be deceived with this visard, or allured with this vanitie heerafter? Who wil be staied from the noble service of God by the love of so fond a trifle, as is the worlde? And this, to a reasonable man may be sufficient to declare the insufficiencie of this third impediment.

The last part of this chapter, how we may avoide the evill of the worlde.

56 But yet for the satisfieng of my promise in the beginning of this chapter, I have to adde a word or two in this place, how we may avoid the danger of this world, and allouse it unto our gaine and commoditie. And for the first to avoide the dangers, seeing there are so many snares, and traps, as hath been declared: there is no other waie but onelie to use the refuge of birds, in avoiding the dangerous snares of fowlers: that is, to mount up into the aire, and so to flie over them all; *Frustra jacitur rete ante oculos pennatorum*, saith the wise man: that is, The net is laid in vain before the eies of such as have wings, & can flie. The spies of Jericho, though manie snares were laid for them by their enimies: yet they escaped all, for that they walked by hils, saith the scripture: whereunto Origen alluding

Prou. 1.

Homil. 3. Iosue.

alluding saith: that there is no waie to avoid the dangers of this world, * but to walke upon hils, and to imitate David, that said; *Levavi oculos meos ad montes, unde veniet auxilium mihi:* I lifted up mine eies unto the hils, whence all mine aide and assistance came, for avoiding the snares of this world. And then shall we saie with the same David; *Anima nostra sicut passer erepta est de laqueo venantium:* Our soule is delivered as a sparrow from the snare of the fowlers. Wee must saie with Saint Paule; *Our conversation is in heaven.* And then shall we little feare all these deceits, and dangers upon earth. For as the fowler hath no hope to catch the birde, except hee can allure hir to pitch and come downe, by some means: so hath the divell no waie to intangle us, but to saie as hee did to Christ; *Mitte te deorsum:* Throw thy selfe downe: that is, pitch down upon the baits, which I have laid: eare and devour them: enamor thy selfe with them: tie thine appetite unto them, and the like.

B. * Though the matter be good: yet hardly doth it stand by these places. Psal. 120. Psal. 123. Phil. 3. Matt. 4.

57 Which grosse & open temptation, he that will avoide, by contemning the allurement of these baits; by flieng over them; by placing his love & cogitations in the mountains of heavenly joies and eternitie:

eternitie: he shall easily escape all dangers & perils. King David was past them all when he saide to God; *What is there for me in heaven, or what doe I desire besides thee upon earth? My flesh and my hart hath fainted for desire of thee? Thou art the God of my hart, and my portion (O Lord) for ever.* Psal.72.

58 S. Paul also was past over these dangers, when he said; that *Now he was crucified to the world, & the world unto him:* & that *He esteemed all the welth of this world as meere dung:* and that albeit hee lived in flesh, yet lived hee not according to the flesh. Which glorious example if we wold follow, in contemning & despising the vanities of this world, & fixing our minds, in the noble riches of Gods kingdom to come: the snares of the divel would prevaile nothing at al against us in this life. Gal.6. Phil.3. 2.Cor.10

59 Touching the second point, how to use the riches & commodities of this world to our advantage: Christ hath laid downe plainly the meanes; *Facite vobis amicos de Mammona iniquitatis:* Make unto you friends of the riches of iniquitie. The rich glutton might have escaped his torments, and have made himselfe an happie man by helpe of worldlie wealth, if he would: and so might manie a thousand which now live, and wil go to hell *How to use worldlie wealth to our advantage.* Luk.16. Luk.16.

hell for the same. Oh that men woulde take warning, and be wise, whiles they have time. S Paul saith; *Deceive not your selves: looke what a man soweth, & that shall he reape.* What a plentifull harvest then might rich men provide themselves, if they woulde: which have such store of seede, and so much ground offered them daily to sow it in? Why do they not remember that sweete harvest song? *Come ye blessed of my father, enter into the kingdome prepared for you: for I was hungrie, and you fed me: I was thirsty & you gave me to drink: I was naked, and you apparelled mee.* Or if they do not care for this: why do they not feare at least the black *Sanctus* that must be chaunted to them for the contrarie; *Agite nunc divites, plorate, vlulantes in miseriis vestris quæ advenient vobis.* Go to nowe you rich men, weepe and howle in your miseries, that shall come upon you?

Gal.4. 2.Cor.9.

Matt.25.

Jac.5.

Damasc. in hist. Barlaam, & Josaphat. cap. 1. A parable.

60 The holie father John Damascene reporteth a parable of Barlaam the heremite, to our purpose. There was (saith he) a certaine citie, or common-wealth which used to choose themselves a king from among the poorest sort of the people, and to advance him to great honor, wealth, & pleasures for a time: but after

a while, when they were wearie of him, their fashion was to rise against him, and to despoile him of all his felicitie, yea, the very clothes of his back, & so to banish him naked into an Iland of a far countrey: where bringing nothing with him he should live in great miserie, and be put to great slaverie for ever. Which practise one king at a certain time considering, by good advise (for al the other though they knew that fashion, yet through negligence & pleasures of their present felicitie cared not for it) tooke resolute order with himselfe, how to prevent this miserie: which was by this meanes: He saved every day great sums of money from this superfluities & idle expences, and so secretly made over before hand a great treasure unto that Iland, whereunto he was in danger dailie to be sent. And when the time came that indeed they deposed him from his kingdome, & turned him away naked, as they had don the other before: he went to the Iland with joie and confidence where his treasure laie, and was received there with exceeding great triumph, & placed presentlie in greater glorie than ever he was before.

61 This parable (drawing somewhat neere *The applica-*

tion of this parable.

neere to that which Christ put of the evill steward) teacheth as much as at this present needes to bee saide in this point. For the city or common wealth is this present world, which advanceth to authoritie, poore men: that is, such as come naked into this life, and upon the sudden when they looke least for it, doth it pull them downe againe, and turneth them naked into their graves, & so sendeth them into another worlde, where bringing no treasure with them, they are like to find little favor & rather eternall miserie. The wise king that prevented this calamitie, is hee, which in this life (according to the counsell of Christ) doth seeke to lay up treasure in heaven, against the date of his death, when he must be banished hence naked, as all the princes of that citie were: at which time if their good deedes do follow them (as God promiseth) then shal they be happy men, & placed in much more glory than ever this worlde was able to give them. But if they come without oile in their lampes: then is there nothing for them to expect; but *Nescio vos:* I know you not. And when they are knowen: *Ite maledicti in ignem æternum:* Go you accursed into fire everlasting.

Luk. 12.

Apoc. 14. Matt. 25.

Matt. 25.

CHAP.

CHAP. IIII.

Of the fourth impediment: which is too much presuming of the mercie of God.

THere are a certaine kinde of people in the worlde, who will not take the paines to thinke of, or to alledge any of the said impediments before: but have a shorter way for all, & more plausible, as it seemeth to them, and that is, to lay the whole matter upon the backe of Christ himselfe, and to answere whatsoever you can say against them, with this onely sentence; *God is mercifull.* Of these men may Christ complaine with the propher, saieng; *Supra dorsum meum fabricaverunt peccatores, prolongaverunt iniquitatem:* Sinners have built upon my backe, they have prolonged their iniquitie. By which wordes wee may account out selves charged, that prolonging of iniquities, in hope of Gods mercie, is to builde our sinnes on his backe. But what followeth? Wil God beare it? No verily: for the next words insuing are; * *Dominus justus, concidet cervices peccatorum:* God is just, hee will cut in sunder the necks of sinners. Heere are two cooling cards, for the two warme imaginations before. Meane you (Sir) to prolong your iniquitie,

Psal. 128.

Building on Gods backe.

B.

* Though it stand not on the naturall sense of this place, yet is it that in effect which is rebuked Rom. 6. 1.

tie, for that God is mercifull? Remember also that he is just, saith the prophet. Are ye gotten up upon the back of God to make your nest of sinne there? Take heed: for he will fetch you down againe, and breake your neck downward, except yee repent: for that indeede there is no one thing which may be so injurious to God, as to make him the foundation of our sinfull life, which lost his own life, for the extinguishing of sin.

How God is both mercifull and just.

2 But you will say; And is not God then merciful? Yes truly (deer brother) he is most mercifull, and there is neither end, nor measure of his mercie. Hee is even mercie it selfe: it is his nature and essence: and he can no more leave to be mercifull, than he can leave to bee God. But yet (as the prophet heere saith) hee is just also. Wee must not so remember his mercie, as we forget his justice. *Dulcis & rectus Dominus:* Our Lord is sweet, but yet upright, & just too, saith David: and in the same place; *All the waies of the Lord are mercie and truth.* Which wordes holie Barnard expounding in a certaine Sermon of his, saith thus; There be two feete of the Lord, whereby he walketh his waies: that is, mercie and truth: and God fastneth both these feete upon the

Psal. 24.

Serm. 52. per vorum.

The two feet of God.

harts

harts of them which turne unto him: and everie sinner that will truly convert himself, must lay hand fast on both these feete. For if he should lay hands on mercie onely, letting passe truth, and justice: he would perish by presumption. And on the other side, if he should apprehende justice onely, without mercie: he would perish by desperation. To the end therefore that he may be saved, he must humbly fall downe and kisse both these feete: that in respect of Gods justice hee may retaine fear, and in respect of his mercie, he may conceive hope. And in another place; Happie is that soule upon which our Lord Jesus Christ hath placed both his feet: I will not sing unto thee judgement alone, nor yet mercie alone (my God) but I will sing unto thee, with the prophet David mercie and judgement joined togither. And I will never forget these justifications of thine.

Serm 6. in Cant.

Psa. 101.
Psa. 148.

3 S. Austen handleth this point most excellently in divers places of his works; Let them marke (saith he) which love so much mercy and gentlenes in our Lord: let them marke (I say) and feare also his truth. For (as the prophet saith) God is both sweet and just. Dost thou love that he is sweete? Feare also that hee is just.

Tract. 35. in Iohan.

Psal. 24.

As

As a sweete Lord, hee saide; *I have held my peace at your sins:* but as a just Lord, he addeth; *And thinke you that I will hold my peace still?* God is mercifull and full of mercies, say you: it is most certaine: yea, ad unto it, that *He beareth long.* But yet feare that, which commeth in the verses end; *Et verax:* that is, He is also true, and just. There be two things, whereby sinners do stand in danger: the one in hoping too much (which is presumption:) the other in hoping too little, which is desperation. Who is deceived by hoping too much? Hee which saieth unto himself, God is a good God, a merciful God: and therfore I will do what pleaseth me. And why so? Bicause God is a mercifull God, a good God, a gentle God. These men runne into danger by hoping too much. Who are in danger by despaire? Those which seeing their sins greevous, and thinking it now impossible to bee pardoned, say within themselves; Well, wee are once to be damned: why do not we then whatsoever pleaseth us best in this life? These men are murdered by desperation; the other by hope. What therefore doth God for gaining of both these men? To him which is in danger by hope, he saith; *Do not say with thy selfe;*

Two dangers of sinners.

Eccle. 5.

The

The mercie of God is great, he will be mercifull to the multitude of my sins: for the face of his wrath is uppon sinners. To him that is in danger by desperation he saith; *At what* Ezec. 18. *time soever a sinner shall turne himselfe to me, I will forget his iniquities.* Thus farre S. Austen, beside much more which hee addeth in the same place; touching the great perill and folly of those which upon vaine hope of Gods mercie do persevere in their evill life.

4 It is a verie evill consequent, and most unjust kinde of reasoning, to saie, that forasmuch as God is mercifull and long suffering, therefore will I abuse his mercie, and continue in my wickednes. The scripture teacheth us not to reason so, but rather quite contrarie; God is mercifull, and expecteth my conversion, and the longer hee expecteth, the more grievous will bee his punishment when it commeth, if I neglect this patience: and therefore I ought presentlie to accept of his mercy. So reasoneth Saint Paule, which saith; *Doest thou con-* Rom. 2. *temne the riches of his long suffering and gentlenes? Doest thou not knowe that the patience of God towardes thee is used to bring thee to repentance? But thou through the hardnes of thy hart and irrepentant minde dooest*

hoord

hword up to thy selfe wrath, in the day of vengeance, at the revelation of Gods just judgement. In which words S. Paule signifieth that the longer that God suffereth us with patience in our wickednes, the greater heape of vengeance doth he gather against us, if we persist obstinate in the same. Whereto S. Austen addeth another consideration of great dread & feare: and that is, If he offer thee grace (saith he) to day: thou knowest not whether he will do it to morrow or no. If he give thee life and memorie this weeke, thou knowest not whether thou shalt enjoy it the next weeke or no.

Tract. 33. in Joan.

God good nes teaching helpeth those that persevere in sin. Psal. 72.

5 The holie prophet beginning his seventie and second Psalme of the dangerous prosperitie of worldly men, useth these wordes of admiration; *How good a God is the God of Israell unto them that bee of a right hart!* And yet in all that Psalme hee doth nothing else but shewe the heavie justice of God towards the wicked, even when he giveth them most prosperities and worldlie wealths; and his conclusion is; *Beholde (O Lorde) they shall perish which depart from thee: thou hast destroied all those that have broken their faith of wedlocke with thee.* By which is signified that how good soever God

God bee unto the just: yet that pertaineth nothing to the releefe of the wicked, who are to receive just vengeance at his hand, amidst the greatest mercies bestowed upon the godlie. *The eies of the Lorde are upon the just* (saith the same prophet) *and his eares are bent to heare their praiers: but the face of the Lord is upon them that do evill, to destroy their memorie from out the earth.* Psal.33.

6 It was an olde practise of deceiving prophets resisted stronglie by the prophets of God to crie: peace, peace, unto wicked men: when indeede there was nothing towards them but danger, sword, and destruction, as the true prophets foretold, & as the event prooved. Wherefore, the prophet David giveth us a notable and sure rule, to governe our hope and confidence withall; *Sacrificate sacrificium justitiæ, & sperate in Domino:* Do you sacrifice unto God the sacrifice of righteousnes, and then trust in him. Wherewith Saint John agreeth when he saith; *If our hart or conscience doe not reprehende us for wicked life: then have wee confidence with God:* as who woulde saie, If our conscience be guiltie of lewd and wicked life, and wee resolved to dwel and continue therin: then in vaine Jer.6.7. Ezec.13. 1.John.3.

have

have wee confidence in the mercies of God, unto whose just judgment we stand subject for our wickednes.

The severitie of Gods punishment upon sin.

7 It is most woonderfull and dreadful to consider howe God hath used himselfe towardes his best beloved in this worlde, upon offence given by occasion of sinne: howe easilie hee hath changed countenance, howe soone hee hath broken off friendship, how straightly he hath taken account, and howe severelie hee hath punished. The Angels that hee created with so great care and love, and to whom hee imparted so singular privileges, of all kinde of perfections, as hee made them almost verie Gods (in a certaine maner) committed but onely one sinne of pride against his majestie, and that onely in thought, as Divines doe holde: and yet presentlie, all that good will and favor was changed into justice: and that also so severe, as they were throwne downe to eternall torments, without redemption, chained for ever, to abide the rigor of hell fire and intolerable darknes.

The Angels.

Esai. 14.

2. Pet. 4. Ep. Jud.

8 After this, God made himselfe another new friend of flesh & blood, which was our father Adam in paradise, where God conversed with him so friendly and

Adam and Eve.

fami-

familiarlie, as is moſt woonderfull to conſider: he called him, he talked with him, he made all creatures in the world ſubject unto him: he brought them all before him, to the ende that he, and not God, ſhould give them their names: he made a mate and companion for him: he bleſſed them both: and finally ſhewed al poſſible tokens of love, that might be. But what inſued? Adam committed but one ſin: and that at the inticement of an other: and that alſo a ſin not of ſo verie great importance (as it may ſeeme to mans reaſon) being but the eating of the tree forbidden, and yet the matter was no ſooner done, but all friendſhip was broken betwene God and him: hee was thruſt out of paradiſe, condemned to perpetuall miſerie, and all his poſteritie to eternall damnation, togither with himſelfe, if hee had not repented. And howe ſeverelie this greevous ſentence is executed, may ſufficientlie appeere by this, that infinite millions of people, even the whole race of mankind is for it caſt down unto the unſpeakable torments of hell: excepting thoſe fewe, that ſince are ranſomed by the cõming downe of Gods owne ſonne, the ſecond perſon in Trinitie, into his fleſh: and by

his intolerable sufferings, and death in the same.

Moses and Aaron. Num. 20. 27. 33. Deut. 1. & 32. 34.

9 The two miracles of the world Moses and Aaron were of singular authoritie and favour with God: insomuch as they could obtaine great things at his handes for other men: and yet when they offended God once themselves, at the waters of contradiction in the desart of Sin, for that they doubted somwhat of the miracle promised to them from God, and therby did dishonor his majestie before the people, as he saith: they were presently rebuked most sharply for the same: and though they repented hartilie that offence, and so obtained remission of the fault or guilt: yet was there laide upon them a greevous chastisement for the same: and that was, that they should not enter themselves into the lande of promise: but shoulde die when they came within the sight thereof. And albeit they intreated God most earnestlie for the release of this penance: yet coulde they never obtaine the same at his hands: but alwaies hee answered them; *Seeing you have dishonoured mee before the people, you shall die for it, and shall not enter into the land of promise.*

10 In

10 In what speciall great favour was Saul with God, when he chose him to bee the first king of the people: caused Samuell the prophet so much to honour him, and to annoint him prince uppon Gods owne inheritance, as he calleth it? When he commended him so much, & tooke such tender care over him? and yet afterward, for that hee brake Gods commandement, in reserving certaine spoiles of war, which he should have destroied: yea, though he reserved them to honor God withall, as he pretended: yet was he presently cast off by God; degraded of this dignitie; given over to the hands of an evill spirit; brought to infinit miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as he slew himselfe: his sonnes were crucified or hanged on a crosse by his enimies: and all his familie and linage extinguished for ever. *Saul.* 1.Reg.10. and 11. Acts.13. 1.Reg.15. 15.16. 1.Reg.16. 1.Reg.31. 1.Par.10. 2.Sam.21.6

11 David was the chosen and deere friend of God, and honoured with the title of *One that was according to Gods owne hart.* But yet, as soone as he had sinned; the prophet Nathan was sent to denounce Gods heavie displeasure & punishment uppon him. And so it insued, notwithstanding that he sorrowed and humbled *David.* 2.Reg.12. Psal.34.68. 108.101. Psal.29.

humbled himselfe so much, as he did for the sinne that he had done: as may appeer by his fasting, praier, weeping, wearing of sacke, * eating of ashes, and the like. By which is evident, that how great Gods mercie is to them that feare him: so great is his justice to them that offend him.

12 The scripture hath infinite examples of this matter, as the rejection of Caine and his posteritie streight upon his murder: the pitifull drowning of the whole worlde in the time of Noe: the dreadfull consuming of Sodom and Gomorra, with the cities about by fire and brimstone: the sending downe quick to hel of Chore, Dathan and Abyron: with the slaughter of two hundred and fiftie their adherents, and manie thousands of the people besides, for rebellion against Moses and Aaron: the sudden killing of Nadab, and Abiu, sonnes of Aaron, and chosen priests, for once offering of * other fire on the altar, than was appointed them: the most terrible striking dead of Ananias and Saphira, for retaining some part of their owne goodes by deceit, from the Apostles: with manie mo such examples, which the scripture doth recount.

13 And

B In this the sense is rather to be regarded, than the words to be strictly urged.

Gen. 4. Gen. 8.

Gen. 19.

Num. 16. Levit. 10.

B * Wherein also wee may see what those may looke for that worship God with mens traditions, or otherwise than hee hath appointed. Mat. 5.

13 And for the greevousnes of Gods justice, & heavines of his hand, when it lighteth upon us, though it may appeere sufficiently by all these examples before alledged, wherin the particular punishments (as you see) are most rigorous: yet will I repeate one act of God more, out of the Scripture, which expresseth the same in woonderfull maner. It is well knowen, that Benjamin among all the twelve sonnes of Jacob, was the deerest unto his father, as appeereth in the booke of Genesis: & therfore also greatlie respected by God: & his tribe placed in the best part of all the land of promise upon the division thereof, having Jerusalem, Jericho, and other the best cities within it. Yet notwithstanding for one onelie sin committed by certain private men in the citie of Gabaa, upon the wife of a Levite, God punished the whole tribe in this order, as the Scripture recounteth. He caused all the other eleven tribes to rise against them: and first, to come to the house of God in Silo, to aske his advise, and follow his direction in this war against their brethren: and thence having by Gods appointment entered battell twise with the tribe of Benjamin, the third day God gave them

The heavines of Gods hand.

Gen. 42.

Josu. 18.

Judic. 19. 20

so great a victorie, as they slew all the living creatures within the compasse of that tribe, except onely six hundred men that escaped awaie into the desart: the rest were slaine, both man, woman, children, and infants, togither with all the beasts, and cattell; and all the cities, villages and houses burnt with fire. And all this for one sin committed, onely at one time, with one woman.

14 And who will not then confesse with Moses, that *God is a just God, a great God, and a terrible God?* Who will not confesse with S. Paule, *It is horrible to fall into the hands of the living God?* Who will not saie with holie David; *A judicijs tuis timui:* I have feared at the remembrance of thy judgements? If God woulde not spare the destroieng of the whole tribe for one sinne onely: if he would not pardon Chore, Dathan, and Abiron for once; the sonnes of Aaron for once; Ananias, and Saphira for once; if hee would not forgive Esau, though afterward he sought the blessing with teares, as the Apostle saith; if hee woulde not remit the punishment of one fault to Moses and Aaron, though they asked it with great instance; if he would not forgive one prowde cogitation, into the

Deut. 10.
Heb. 10.
Psa. 118.
Heb. 12.

Angels

Angels; nor once eating of the tree forbidden unto Adam, without infinite punishment; nor woulde passe over the cup of affliction from his owne sonne, Matt. 26 though hee asked it thrise uppon his knees, with the sweate of blood: what reason hast thou to thinke that hee will let passe so manie sinnes of thine unpunished? What cause hast thou to induce thine imagination, that he will deale extraordinarily with thee, and breake the course of his justice for thy sake? Art thou better than those whom I have named? Hast thou any privilege from God above them?

15 If thou wouldest consider the great & strange effects of Gods justice, which wee see dailie executed in the worlde: thou shouldest have little cause to persuade thy selfe so favorablie, or rather to flatter thy selfe so daungerouslie as thou doest. We see that, notwithstanding Gods mercie, yea, notwithstanding the death and passion of Christ our Saviour, for saving of the whole world: yet so manie infinite millions to be damned daily, by the justice of God: so manie infidels, heathens, Jewes, & Turks, that remaine in the darknes of their own ignorance: and among Christians, so manie *Great and strange effects of Gods justice.*

that holde not their profession trulie, or otherwise are ill livers therein, as that Christ trulie saide, that few were
Matt.7.20. they that should bee saved: albeit his death was paide for all, if they made not themselves unwoorthy thereof. And before the comming of our Saviour much more wee see that all the worlde went awrie to damnation for manie thousand yeeres togither: excepting a few Jewes, which were the people of GOD. And yet among them also, the greater part (it seemeth) were not saved, as may bee conjectured by the speeches of the prophets from time to time: and specially by the saiengs of Christ to the Pharisies, and other rulers thereof. Now then, if GOD for the satisfieng of his justice, could let so manie millions perish through their owne sinnes, as he doth also now dailie permit, without anie prejudice or impeachment to his mercie: why may not he also damne thee for thy sinnes, notwithstanding his mercie, seeing thou doest not onelie commit them without feare, but also doest confidently persist in the same?

Whether Gods mercy

16 But heere some man may say, If this bee so, that God is so severe in punishment

niſhment of everie ſinne, and that hee damneth ſo manie thouſands for one that he ſaveth: how is it true, that *The mercies of God are * above all his other works* (as the ſcripture ſaith) *and that it paſſeth and exalteth it ſelfe § above his judgements?* For if the number of the damned doe exceede ſo much the number of thoſe which are ſaved: it ſeemeth that the worke of juſtice doth paſſe the worke of mercie. To which I anſwer, that touching the ſmall number of thoſe which are ſaved, and infinit quantity of ſuch as are damned, we may in no wiſe doubt: for that beſide all other prophets Chriſt our Saviour [a] hath made the matter certaine and out of queſtion. We have to ſee therefore, how, notwithſtanding all this, the mercie of God doth exceed his other works.

be greater than his juſtice. Pſal. 144. Jac. 2.

B.

* Spread foorth over al his works as both Auguſtine and Jerom do read; *In omnia*, or *In univerſa opera eius*, *Tom.* 8. 11.

§ On behalf of his children. For even they alſo have their works ſo imperfect, and their faith ſo weake, that but in the depth of the mercie of God, they cannot in anie wiſe be ſaved: no, not the beſt that ever was. But concerning that hee doth ſo reſolutely ſet downe ſo manie thouſands to bee damned for one that is ſaved, it is ſomewhat more that the worde it ſelfe doth warrant, or the portion of the mercy of God (compared with his juſtice) may ſeeme to beare. And ſeeing that this whole treatiſe in theſe fower next ſections, viz. 16. 19. is grounded upon a wrong text, therefore it is to be read ſo much more warilie: and no further to be accounted of, than it may be found to have the word of God to warrant the ſame.

a. Matt. 7. 20.

17 And first, his mercie may be said to exceed, for that all our salvation is of his mercie, and our damnation from our selves, as from the first and principall causes thereof, according to the saieng of God by the prophet; *Perditio tua Israel: tantummodo in me auxilium tuum.* Thy onely perdition is from thy selfe (O Israel) and thine assistance to do good, is onelie from me. So that, as we must acknowledge Gods grace, and mercie for the author of everie good thought, and act that we do, and consequently ascribe all our salvation unto him: so none of our evil acts (for which we are damned) do proceed from him, but only from our selves, and so he is no cause at all of our damnation: and in this doth his mercie exceed his justice.

Osc.13.

18 Secondly, his mercie doth exceed, in that he desireth all men to bee saved, as S. Paul teacheth, and himselfe protesteth, when he saith; *I will not the death of a sinner, but rather that he turne from his wickednes and live.* And againe, by the prophet Jeremie, he complaineth grievously that men will not accept of his mercie offered; *Turne from your wicked waies* (saith he) *why will you die, you house of Israel?* By which appeereth, that hee offereth

1. Tim.2.

Ezec.18.

Jerem.3.

offereth his mercie moſt willingly and freely to all, but uſeth his juſtice onely upon neceſſitie (as it were) conſtrained thereunto by our obſtinate behaviour. This Chriſt ſignifieth more plainlie when he ſaith to Jeruſalem; *O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them to death, that are ſent unto thee: how often would I have gathered thy children together, as the hen clocketh hir chickens underneath hir wings, but thou wouldeſt not? Behold thy houſe (for this cauſe) ſhall be made deſart, and left without children.* Heere you ſee the mercie of God often offered unto the Jewes: but for that they refuſed it, he was inforced (in a certain maner) to pronounce this heavie ſentence of deſtruction and deſolation upon them: which he fulfilled within fortie, or fiftie yeeres after, by the hands of Veſpaſian Emperor of Rome, and Titus his ſonne: who utterly diſcomfited the citie of Jeruſalem, and the whole nation of Jewes, whom we ſee diſperſed over the worlde at this daie, in bondage, both of bodie and ſoule. Which worke of Gods juſtice though it be moſt terrible: yet was his mercie greater to them, as appeereth by Chriſts words, if they had not rejected the ſonne.

Matt. 23.

Ioſephus de bello Iud. lib. 1. cap. 1. 23.

B.

* As afore: not as though the meaning should be that God were more mercifull than just, holie, wise, or such like.

19 Thirdlie, his mercie exceedeth his *justice, even towards the damned themselves: in that he used manie meanes to save them in this life, by calling upon them, and assisting them with his grace to do good: by mooving them inwardlie with infinite good inspirations, by alluring them outwardly with exhortations, promises, examples of others: as also by sicknes, adversities, & other gentle corrections: by giving them space to repent with occasions, opportunities, and excitations unto the same: by threatening them eternall death, if they repent not: all which things being effects of mercy, and goodnes towards them: they must needs confesse amidst their greatest furie and torments, that his judgements are true & justified in themselves and no waies to be compared with the greatnes of his mercies.

20 By this then we see that to be true, which the prophet saith; *Misericordiam & veritatem diligit Dominus:* God loveth mercie and truth. And again; *Mercie and truth have met together: justice and peace have kissed themselves.* We see the reason why the same prophet protesteth of him selfe; *I will sing unto thee mercie & judgement (O Lord)* not mercie alone, nor judge-

Psal. 83.

Psal. 84.

Psal. 100.

mene

ment alone: but mercie and judgement togither: that is, I will not so presume of thy mercie, as I will not feare thy judgement: nor will I so feare thy judgement, as I will ever despaire of thy mercy. The feare of Gods judgement is alwaies to bee joyned with our confidence in Gods mercie, yea in very saints themselves as David saith. But what feare? That feare truelie, which the scripture describeth, when it saith; the feare of the Lord expelleth sinne, the feare of God hateth al evill: hee that feareth God neglecteth nothing: he that feareth God, will turne and looke into his owne hart: hee that feareth God, will do good works. They which feare God will not bee incredulous to that which he saith: but will keep his waies, and seeke out the things that are pleasant unto him: they wil prepare their harts, and sanctifie their soules in his sight.

Pſal. 33. Eccl. 1. Prov. 1. Eccle. 7. Eccle. 15. Eccle. 7. Eccle. 2.

21 This is the description of true feare of God, set downe by the scripture. This is the description of that feare, which is so much commended & commanded in every part and parcell of Gods word: of that feare (I say) which is called: *Fons vitæ, radix prudentiæ: corona & plenitudo sapientiæ: gloria & gloriatio; beatũ domum:* that is,

The praise of true feare.

Prov. 14.

The

The fountaine of life; the roote of pru-
Eccl. 1. 2. 15. dence; the crowne and fulnes of wis-
dom; the glorie & gloriation of a Chri-
stian man; a happy gift. Of him that hath
this fear the scripture saith; *Happie is the*
Psal. 112. *man which feareth the Lorde, for he will place*
his minde upon his commandements. And a-
Eccl. 1. gain; *The man that feareth God shall bee*
happie at the last end, & shal be blessed at the
daie of his death. Finallie, of such as have
this feare, the Scripture saith, that God
Psal. 24. is their foundation: God hath prepared
Psal. 30. great multitudes of sweetnes for them;
Psal. 60. God hath purchased them an inheri-
Psal. 62. tance: God is as mercifull unto them,
Psal. 144. as the father is mercifull unto his chil-
dren. And (to conclude) *Voluntatem ti-*
mentium se faciet: God will do the will of
those that feare him with this feare.

Job. 9. 22 This holy feare had good Job, when
he said to God; *I feared all my works.* And
hee yeeldeth the reason thereof; *For I*
knowe that thou sparest not him that offen-
deth thee. This feare lacked the other of
whom the prophet saith; The sinner
Psal. 9. hath exasperated God, by saieng that
God will not take account of his doings,
in the multitude of wrath. Thy judge-
ments (O Lord) are remooved from his
sight. And again, wherfore hath the man

stirred

stirred up God against himselfe by saieng; God will not take account of my doings? It is a great wickednes (no doubt) and a great exasperation of God against us, to take the one halfe of Gods nature from him, which is to make him mercifull without justice: and to live so, as though God would not take account of our life: wheras he hath protested most earnestly the contrarie, saieng: that he is an harde and sore man, which will not be content to receive his owne again, but also wil have usury: that he will have a reckoning of all his goods lent us: that he will have fruit for al his labors bestowed upon us: & finallie that he wil have account for every word that we have spoken. Matt.25. Luk.16. Matt.7. Luk.13. Matt.12.

23 Christ in the 68 Psalme, which in sundrie places of the Gospell he interpreteth to be written of himself, among other dreadfull curses, which he setteth downe against the reprobate, hee hath these; *Let their eies be dazeled in such sort, as they may not see: poure out thy wrath (my father) upon them: let the furie of thy vengeance take handfast on them: ad iniquitie upon their iniquitie, and let them not enter into thy righteousnes: let them bee blotted out of the booke of life, and let them not be inrolled* Matt.27. Mark.15. Joh.2.

D. Thomas secunda secundæ qu. 14. Ar. 1. 2. 3. B.

* Those sixe that Thomas there nameth, are desperation, presumptiō, impenitencie, wilfulnesse, impugning of the known truth, and envieng of the grace that is given to another. All which may indeed be easilie founde

rolled together with the iust. Heere (loe) we see, that the greatest curse, which God can laie upon us, next before our blotting out of the booke of life, it is to suffer us to be so blinded, as to adde iniquitie upon iniquitie, & not to enter into consideration of his justice. For which cause also, this confident kinde of sinning upon hope of Gods mercie, is accounted by Divines, for the first of the * six greevous sinnes against the holie Ghost, which our Saviour in the Gospel signifieth to be so hardlie pardoned unto men by his father: & the reason why they call this a sin against the holie Ghost is [a] for that it rejecteth wilfully one of the principall meanes left by the holie Ghost, to retire us from sin, which is the feare and respect of Gods justice upon sinners, to go against the spirit of God: but that they may be accounted to be that same, that in that scripture is called sinne against the holie Ghost, and excludeth all hope of pardon, that is not so easilie to be granted: for that the properties thereunto assigned do not seeme to be so fullie founde in anie of these. A wilfull resisting of the knowne truth, not of infirmitie, for feare, or favour, but of meere malice for hatred of it: even onelie for that it is the truth, may seeme to come much neerer unto it, than (all things considered) those others do. Neither doth he set them downe absolutelie to be sixe severall sorts of that sin, but in that sense that himselfe doth there limit.

[a] *Why presumption is a sinne against the holy Ghost.*

24 Where-

24 Wherefore to conclude this matter of presumption, me thinke wee may use the same kinde of argument touching the feare of Gods justice, as the holie Apostle Saint Paule useth to the Romanes of the feare of Gods ministers, which are temporall princes; Wouldest thou not feare the power of a temporall prince, saith hee? Do well then: and thou shalt not only not feare, but also receive laude and praise therefore. But if thou doe evill, then feare. For he beareth not the sworde without a cause. In like sort may wee say to those good fellowes, which make God so mercifull, as no man ought to feare his justice. Would ye not feare (my brethren) the justice of GOD in punishment? Live vertuously then, and you shall bee as voide of feare, as Lions are, saith the wise man; *For that perfect charitie expelleth feare*. But if you live wickedlie, then have you cause to feare: For God called not himselfe a just judge for nothing. Rom. 13. Pro. 28. 1. Joh. 4. 2. Tim. 4.

26 If the matter had beene so secure, as manie men by flatterie do perswade themselves it is: Saint Peter woulde never have saide unto Christians nowe baptized; *Walke you in feare, during the* 1. Pet. 2.

time

time of this your earthly habitation. Nor S. Paul to the same men; *Worke your owne salvation in feare and trembling.* But heere some men will aske, How then doth the same Apostle in another place say; *That God hath not given us the spirit of feare, but of vertue, love, and sobrietie?* To which I answere: That our spirit is a spirit of servile feare: that is, to live in feare, onelie for dread of punishment, without love: but a spirite of love joined with feare of children, whereby they feare to offend their father, not onely in respect of his punishment, but principally for his goodnes towards them, and benefits bestowed upon them. This S. Paule declareth plainly to the Romanes, putting the difference between servile fear, and the feare of children; *You have not receiued againe the spirit of servitude* (saith he) *in feare, but the spirit of adoption of children, whereby we crie to God, Abba, father.* He saith heer to the Romans: you have not received againe the spirit of servitude in feare, for that their former spirite (being Gentiles) was onely in servile feare, for that they honored and adored their idols, not for anie love they bare unto them, being so infinit as they were, & such notable lewdnes reported of

Phil. 2.

An objection answered.

2. Tim. 1.

Servile feare & the feare of children.

Rom. 8.

How the fear of Gentils was servile.

of them (I meane of Jupiter, Mars, Venus, and the like) but onely for feare of hurt from them, if they did not serve & adore the same.

16 S. Peter also in one sentence expoundeth all this matter. For having said; [a] *Timorem eorum ne timueritis:* Feare not their feare, * meaning of the servile feare of wicked men: he addeth presently; *Dominum autem Christum sanctificate in cordibus vestris, & cum modestia, & timore, conscientiam habentes bonam:* that is, Do you sanctifie the Lord Jesus Christ in your harts, having a good conscience, with modestie and feare. So that the spirit of servile feare, which is grounded only upon respect of punishment, is forbidden us: but the loving feare of children is commanded. And yet also about this, are there two things to be noted.

[a] 1 Pet. 3.

* Divers so take it, but it seemeth rather (in my judgement) that such as expound it, as if the apostle forbad them to feare those adversaries of theirs, do come somewhat neere to the sense of the place.

Two things to be noted.

17 The first is, that albeit the spirit of servile feare be forbidden us (especially when wee are now entred into the service of God) yet is it most proficable for sinners, and such as yet but begin to serve God: for that it mooveth them to repentance, and to looke about them: for which cause * it is called by the

B.

* Truth it is that such fear serveth well to such a purpose. But the feare that in this place is spoken of seemeth by the circumstances of the place, not to be the servile, but the childlike feare: As also another sense of this place may stand likewise.

wise

Pro. 1. Jon. 1. 3.

B.

* Matth 3. viz. that to feare the Lord is the first, or principall part, or greatest point of all wisedome. For that whosoever feareth the Lord, shall so governe his waies, and have all things fall out so well, that all the wisedome in all the world besides, can never bee able so to forecast for all events.

man, *The beginning of wisedome*. And therefore both Jonas to the Ninivites, and Saint * John Baptist to the Jewes, and all the prophets to sinners, have used to stirre up this feare, by threatening the daungers and punishments, which were imminent to them, if they repented not. But yet afterwarde when men are converted to GOD, and doe go forwarde in his service: they change everie daie this servile feare into love, untill they arrive at last unto that state, whereof Saint [a] John saith; that *Perfect love or charitie expelleth feare*. Whereupon [b] Saint Austen saith, that Feare is the servant sent before to prepare place in our harts, for his mistresse which is charitie: who being once entered in, and perfectly placed: feare goeth out againe, and giveth place unto the same. But where this feare never entereth at all, there is it impossible for charitie ever to come and dwell, saith this holy father.

28 The seconde thing to bee noted is, that albeit this feare of punish-

For the Lord himselfe taketh upon him the protection and government of those that feare him: on whose behalfe he maketh those things to fall out to the best. [a] John 4. [b] *Tract. 9. in Epist. 1. Joan.*

men

ment bee not in verie perfect men, or at leaſt-wiſe is leſſe in them, than in others, as Saint John teacheth: yet being joyned with * love and reverence (as it ought to bee) it is moſt profitable and neceſſarie for all common Chriſtians, whoſe life is not ſo perfect, nor charitie ſo great, as that perfection whereof Saint John ſpeaketh. This appeereth by that, that Chriſt perſwaded alſo this feare, even unto his Apoſtles, ſaieng; *Feare you him, which after hee hath ſlaine the bodie, hath power alſo to ſende both bodie and ſoule unto hell fire: this I ſaie unto you feare him.* The ſame doth Saint Paule to the Corinthians, who were good Chriſtians, laieng downe firſt the juſtice of God, and thereupon perſwading them to feare. *All wee* (ſaith he) *muſt bee preſented before the tribunall ſeate of Chriſt, to receive ech man his proper deſertes, according as hee hath done, good or evill in this life. And for that wee know this, wee doe perſwade the feare of the LORDE unto men.* Naie (that which is more) Saint Paule teſtifieth that, notwithſtanding all his favours received from GOD, hee retaineth yet himſelfe this feare of Gods juſtice, as appeereth by thoſe

B

* Then is it not that ſervile fear.

Luk. 12.

Matt. 10.

2. Cor. 5.

words

1.Cor.9. words of his; *I do chastise my body, and do bring it into servitude, least it shoulde come to passe, that when I have preached to others, I become a reprobate my selfe.*

The conclusion. 29 Nowe (my freinde) if Saint Paul stoode in awe of the justice of God, notwithstanding his Apostleship: and

1.Cor.4. hee was guiltie to himselfe of no one sin or offence, as (in one case) hee protesteth: what oughtest thou to be, whose conscience remaineth guiltie of so many misdeeds, and wickednes? *This know you* (saith S.Paule) *that no fornicator, nor cleane person, covetous man, or the like can have inheritance of the kingdome of Christ.* And immediately after, as though this had not beene sufficient, he addeth, for preventing the follie of sinners, which flatter themselves; *Let no man deceive you with vaine wordes: for the wrath of God commeth for these things, upon the children of unbeleefe. Be not you therfore partakers of them.* As if hee shoulde saie: those that flatter you and say, Tush, God is mercifull, and will pardon easilie all these and the like sins: these men deceive you (saith Saint Paul) for that the wrath and vengeance of God lighteth uppon the children of unbeleefe, for these matters: that is, upon those which wil not beleeve Gods justice,

ſtice, nor his threats againſt ſin: but preſuming of his mercie do perſevere in the ſame, until upon the ſudden Gods wrath do ruſh upon them: & then it is too late to amend. Wherefore (ſaith he) if you be wiſe, bee not partakers of their follie: but amende your lives preſently, while you have time. And this admonition of S. Paule, ſhall bee ſufficient to ende this chapter; againſt all thoſe that refuſe, or defer their reſolution or amendment, upon vaine hope of Gods pardon or toleration.

CHAP. V.

Of the fifi impediment, which is delay of reſolution from time to time upon hope to do it better, or with more eaſe afterward.

THE reaſons hitherto alledged, might ſeeme (I thinke) ſufficient to a reaſonable man, for prooving the neceſſitie of this reſolution we talk of, and for remooving the impediments that let the ſame. But yet, for that (as the wiſe man ſaith) he which is minded to break with his friend, ſeeketh occaſions how to do it with ſome colour and ſhew. There be manie in the worlde, who having no other excuſe of their breaking Pro. 18.

and

and holding off from God, do seeke to cover it with this pretence, that they mean by his grace to amend all in time: and this time is driven off from daie to daie, untill God, in whose hands onelie the moments of time are, do shut them out of al time, & do send them to paines eternall without time, for that they abused the singular benefite of time in this world.

2 This is one of the greatest and most dangerous deceites, and yet the most ordinary and universall, that the enimy of mankinde doth use towards the children of Adam: & I dare saie boldly, that mo doe perish by this deceit, than by all his other guiles & subtilties besides. He well knoweth the force of this snare above all others, and therfore urgeth it so much unto everie man. He considereth better than wee doe, the importance of delaie, in a matter so weightie as is our conversion & salvation: he is not ignorant howe one sin draweth on another; howe he that is not fit to day, wil he lesse fit to morrow; how custome groweth into nature, howe old diseases are hardlie cured; how God withdraweth his grace; how his justice is readie to punish everie sinne; howe by delaie we exasperate the

The cause why the divell perswadeth us to delay.

same,

same, and heape vengeance on our own heads, as Saint Paul saith. He is privie to the uncertaintie and perils of our life; to the daungerous chaunces wee passe through; to the impediments that will come daily more and more; to let our conversion. All this he knoweth, and well considereth, and for that cause persuadeth so manie to delay as he doth. For being not able anie longer to blinde the understanding of manie Christians, but that they must needs see cleerly the necessitie, and utilitie of this resolution, & that all the impediments in the worlde are but trifles, and meere deceits, which keepe backe from the same: he runneth to this onely refuge, that is, to persuade men, that they defer a little, and that in time to come they shall have better occasion and opportunitie to do it, than presently they have. Rom. 2.

3 This Saint Austen prooved in his conversion, as himselfe writeth: For that after hee was persuaded, that no salvation coulde bee unto him, but by change and amendment of his life: yet the enimie helde him for a time, in delay, saieng unto him; Yet a little stay, yet defer for a time: therby (as he saith) to bind him more fast in the custom of sin, Lib. 8. conf. cap. 7. 18.

until, by the omnipotent power of Gods grace, and his owne moſt earneſt endevor, he brake violently from him, crieng to God: Why ſhall I longer ſay to morrow, to morrow; Why ſhall I not do it even at this inſtant? And ſo he did even in his verie youth, living afterwarde a moſt holie and ſevere Chriſtian life.

The cauſes which make our conversion harder by delay.

4 But if we will diſcover yet further the greatnes and peril of this deceit: let us conſider the cauſes that may let our reſolution and converſion at this preſent, and we ſhall ſee them all increaſed, and ſtrengthened by delay, and conſequently the matter made more hard & difficult, for the time to come, than now it is. For firſt (as I have ſaid) the continuance of ſin bringeth cuſtome: which once having gotten preſcription upon us, is ſo hard to remoove, as by experience we proove daily in all habits that have taken roote within us. Who can remoove (for examples ſake) without great difficultie, a long cuſtom of drunkennes? Of ſwearing? Or of anie other evill habit, once ſetled upon us? Secondlie, the longer we perſiſt in our ſinfull life, the more God plucketh his grace and aſſiſtance from us: which is the onelie meane that maketh the will

of vertue easie to men. Thirdly, the power and kingdome of the divell is more established and confirmed in us by continuance: and so, the more harder to be removed. Fourthly, the good inclination of our will is more and more weakened, and daunted by frequentation of sinne, though not extinguished. Fifty, the faculties of our mind are more corrupted; as the understanding is more darkened; the will more perverted; the appetite more disordered. Sixtly and lastly, our inferior parts and passions are more stirred up, and strengthened against the rule of reason, & harder to be repressed by continuance of time, than they were before. 3 4 5 6

5 Well then, put al this togither (my friend) and consider indifferently within thy selfe, whether it be more likelie, that thou shalt rather make this resolution heer after than now. Heereafter (I saie) when by longer custome of sinne, the habite shall bee more fastened in thee; the divell more in possession upon thee; Gods helpe further off from thee; thy mind more infected; thy judgement more weakened; thy good desire extinguished; thy passions confirmed; thy bodie corrupted; thy strength diminished;

and all thy whole common-wealth more perverted.

The same shewed by comparisons.

6 Wee see by experience, that a ship which leaketh, is more easily emptied at the beginning, than afterward. We see, that a ruinous pallace, the longer it is let run, the more charge and labor wil it require in the repairing. We see, that if a man drive in a naile with a hammer, the mo blowes he giveth to it, the more hard it is to pluck it out again. How then thinkest thou to commit sin upon sin, and by perseverance therin to find the redresse more easie heereafter than now? That were much like as if a good fellow, that *An example* having made to himselfe a great burden to carrie, should assay it on his back: and for that it sate uneasie, and pressed him much, should cast it down again, and put a great deale more unto it, & then begin to lift it againe: but when he felt it more heavie than before, he should fall into a great rage, and ad twise as much more to it, therby to make it lighter. For so do the children of the worlde: who finding it somewhat unpleasant to resist one or two vices in the beginning, do deferre their conversion, and do ad twentie or fortie mo unto them, thinking to finde the matter more easie afterward.

7 Saint Auſten expounding the miracle of our Saviour, in raiſing Lazarus frō death to life, which had been dead now fower daies, as the Evangeliſt ſaith: examineth the cauſe why Chriſt wept, and cried, and troubled himſelfe in ſpirit before the doing of his act, whereas he raiſed others with great facilitie: and out of it, giveth this leſſon to us: that as Lazarus was dead fower daies, and alſo buried, ſo are there fower degrees of a ſinner: the firſt, in voluntarie delectation of ſin: the ſecond, in conſent: the third, in fulfilling it by work: the fourth, in continuance or cuſtome thereof: wherein, whoſoever is once buried (ſaith this holie father) hee is hardly raiſed to life againe, without a great miracle of God, and manie teares of his owne part. *Tract. 49. in Ioh.* Joh. 11. Matt. 9. Luk. 7.

8 The reaſon heerof is that which the wiſe man ſaith; *Languor prolixior gravat medicum*: An olde ſickneſs doth trouble the phyſitian. *Brevem autem languorem præcidit medicus*: But the phyſitian cutteth off quickly a new or freſh diſeaſe, which hath endured but a litle time. *The very bones of an old wicked man ſhall be repleniſhed with the vices of his youth* (ſaith Job) *and they ſhall ſleep with him in the duſt, when he goeth to the grave.* We reade that Eccl. 10. Job. 20.

Of delay. Exod. 32.

Moſes in part of punishment to the people that had sinned in adoring the golden calfe, brake the same in peeces, and made them drinke it. So the vices, wherin we delighted during our youth, are so dispersed by custome in our bodies and bones: that when olde-age doth come on, we cannot rid them at our pleasure, without great difficultie and pain. What follie then is it to defer our amendment unto our olde age, when wee shall have more impediments and difficulties, by a great deale, than we have now?

9 If it seeme hard to thee to amend thy life now, painfully to bee occupied in thy calling, and withall (for thy better helpe) to fast, to praie, and to take upon thee other exercises, which the worde of God prescribeth to sinners to their conversion: how wilt thou do it in thine olde-age, when thy bodie shall have more neede of cherishing, than of painfull exercise? If thou finde it unpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or fower yeeres: what will it bee after twentie yeeres more adjoined unto them? Howe madde a man wouldest thou esteeme him, that travelling on the waie, and having great

A comparison.

choice

choice of luſtie ſtrong horſes, ſhoulde let them all go emptie, and laie all his carriage upon ſome one poore and lean beaſt, that could ſcarce beare it ſelfe, or much leſſe ſtande under ſo manie bags caſt upon it? And ſurely no leſſe unreaſonable is that man, who paſſing over idly the luſtie daies and times of his life, reſerveth all the labour and travell unto feeble old-age.

10 But to let paſſe the follie of this deceit, tell mee (good Chriſtian) what ingratitude and unrighteouſnes is this towards God, having received ſo manie benefits from him alreadie, and expecting ſo great a paie, as the kingdome of heaven is, after: to appoint out notwithſtanding, the leaſt, and laſt, and woorſt part of thy life unto his ſervice: and that whereof thou art moſt uncertaine, whether it ſhall ever be, or never: or whether God will accept, when it commeth? Hee is accurſed by the prophet, which having whole and ſounde cattell, doth offer unto God the lame, or halting part thereof. Howe much more ſhalt thou bee accurſed, that having ſo manie daies of youth, ſtrength, and vigour, dooeſt appoint unto Gods ſervice onelie thy limping old age? In

Ingratitude.

Malac. 1.

Deut.25. the lawe it was forbidden, under a moſt ſeuere threat, for anie man to have two meaſures in his houſe for his neighbor: one greater, to his friend: and another leſſer, for other men. And yet thou art not aſhamed, to uſe two meaſures of thy life, moſt unequall, in prejudice of thy Lord and God: whereby thou allotteſt to him, a little, ſhort, maimed, and uncertaine time: and unto his enimie the greateſt, the faireſt, the ſureſt part thereof.

11 O deere brother, what reaſon is there, why God ſhoulde thus be uſed at thy hands? What law, juſtice, or equitie, is there, that after thou haſt ſerved the world, fleſh, and divell, all thy youth, and beſt daies: in the end to come, and clap thy olde bones, defiled and worne out with ſin, in the diſh of God? His enimies to have the beſt, and hee the leavings? His enimies the wine, and he the lees & dregs? Doeſt thou not remember, that he will have the fat and beſt part offred Levit.3. Num.18. Mal.1. to him? Doeſt thou not thinke of the puniſhment of thoſe, which offered the woorſt part of their ſubſtance to God? Follow the counſell then of the holie Ghoſt, if thou bee wiſe, which warneth Eccle.12. thee in theſe words; *Bee mindfull of thy creator*

creator in the daies of thy youth, before the time of affliction come on, and before those yeeres drawe neere of which thou shalt saie, they please me not.

12 How manie hast thou seene cut off in the midst of their daies, whiles they purposed in time to come, to change their life? How manie have come to old age it selfe, and yet then have felt lesse will of amendment than before? Howe many have drivē off even unto the very hower of death, and then lest of al have remembred their owne state: but have died as dum and senslesse beasts, according to the saieng of S. Gregorie; The sinner hath also this affliction laid upon him, that when he commeth to die, hee forgetteth himselfe, which in his life time did forget God? O how manie examples are there seene heereof dailie? How many worldly men that have lived in sensualitie? How many great sinners, that have passed their life in wickednes, do end and dy, as if they went into some place insensible, where no account, no reckoning should be demanded? They take such care in their testaments for flesh and blood, & commodities of this world, as if they should live stil, or should have their part of these vanities, when

Serm. 1. de sanctis.

f delay.

they are gone. In truth to speake as the matter is, they die as if there were no immortalitie of the soule: and that in verie deed is their inward persuasion.

The losse of time.

13 But suppose now, that al this were not so, and that a man might as easily, commodiously, yea, and as surely also convert himselfe in old age, as in youth, and that the matter were also acceptable ynough to God: yet tell mee, what great time is there lost in this delaie? What great treasure of godlinesse is there omitted, which might have beene gotten by labour in Gods service? If whiles the captaine and other souldiers did enter a rich citie, to take the spoyle, one souldier shoulde saie, I will staie and come in the next day after, when all the spoile is gone: woulde not you thinke him both a coward, and also most unwise? So it is, that Christ our Saviour, and all his good souldiers, tooke the spoyle of this life, inriched themselves with their labours in time: carried the same with them as bils of exchange, to the banke of heaven, and there received paie of eternall glorie. And is it not great follie and perversnes in us, to passe over this life in so fruitlesse affaires? Now is the time of fight for the

A comparison.

the obtaining of our crowne; now is the day of ſpoile to ſeiſe on our bootie; now is the market, to buie the kingdome of heaven; now is the time of running, to get the game and price; now is the daie of ſowing, to provide us corne for the harveſt that commeth on. If you omit this time, there is no more crowne; no more bootie; no more kingdome; no more price; no more harveſt to be looked for. For as the ſcripture aſſureth us; *He that for ſloth will not ſow in the winter, ſhal beg in the ſommer, and no man ſhall give unto him.* Pro. 20.

14 But if this conſideration of gaine cannot moove thee (gentle Reader) as indeede it ought to doe, being of ſuch importance as it is, and irrevocable when it is once paſt: yet weigh with thy ſelfe, what obligation and charge thou draweſt on thee, by everie daie which thou deferreſt thy converſion, and liveſt in ſinne. Thou makeſt each day knots, which thou muſt once undoo againe: thou heapeſt that togither, which thou muſt once diſperſe againe: thou eateſt and drinkeſt that howerly, which thou muſt once vomit up again: I mean, if the beſt fall out unto thee: that is, if thou do repent in time, and God do accept thereof *The obligation & charge by delay.*

thereof (for otherwise wo be unto thee,
Rom. 8. for that thou hoordest (as S. Paul saith) wrath and vengeance on thine owne head) but supposing that thou receive grace hereafter to repent, which refuseth it now: yet (I say) thou hast to weepe, for that thou laugheſt at now: thou hast to be hartily sorie, for that wherein thou delighteſt now: thou hast to curse the daie, wherein ever thou gaveſt consent to sinne, or else thy repentance will do thee no good. This thou knoweſt now, & this thou beleeveſt now, or else thou art no Christian. How then art thou so mad, as to offend God now, both willingly, and deliberately, of whom thou knoweſt, that thou must once aske pardon with teares? If thou thinke he will pardon thee, what ingratitude is it to offend so good a Lord? If thou thinke he will not pardon thee, what follie can be more, than to offend a prince without hope of pardon?

15 Make thine account now as thou wilt: if thou never do repent & change thy life, then every sin thou committeſt, and everie day that thou liveſt therin, is
Rom. 2. increase of wrath and vengeance upon thee in hell, as S. Paul prooveth. If thou do, by Gods mercie, hereafter repent

and

and turne (for this is not in thy hands) then must thou one day lament, and bewaile, and be hartily sorie for this delay, which now thou makest. So that by how much the more thou prolongest, and increasest thy sin: so much greater will be thy pain & sorow in thine amendment. *Also vulneri diligens & longa adhibenda est medicina* (saith S. Cyprian:) A diligent and long medicine is to bee used to a deepe sore. Our bodie that hath lived in manie delights must be afflicted (saith S. Jerom) our laughing must be recompensed with long weeping. Finallie, S. Ambrose agreeing therunto, saith; *Grandi plagæ alta & prolixa opus est medicina*: Unto a great wounde, a deepe and long medicine is needfull.

Lib. de la. & lib. 5. ep. 5. ad Cor.

Ep. 27. ad Eustoch.

Adving. lapsani. c. 8.

16 Marke heere (deere brother) that the labour of thine amendment must bee verie great: and that it cannot bee avoided. What madnes is it then for thee, now to inlarge the wounde, knowing that the medicine must afterwards be so painfull? What crueltie can bee more against thy selfe, than to drive in thornes into thine owne flesh, which thou must after pull out againe with so manie teares? Wouldest thou drinke that cup of poisoned liquor, for a little

pleasure

pleasure in the taste, which would cast thee soone after into a burning feaver; torment thy bowels within thee; and either dispatch thy life, or put thee in great jeoperdie?

16 But heer I know thy refuge will be, as it is to all them, whereof the prophet saith; *Mentita est iniquitas sibi:* Iniquitie hath flattered and lied unto hir self: thy refuge (I saie) will be to allege the example of the good theefe, saved even at the last hower upon the crosse, & caried to paradise that same daie with Christ, without anie further toile of amendment. This example is greatly noted, and urged by all those which defer their conversion, as surely it is, & ought to be of great comfort to everie man, which findeth himselfe now at the last cast, & therefore commonly tempted by the enimie to despaire of Gods mercy, which in no case he ought to do. For the same God which saved that great sinner at that last hower, can also (& will) save all them that hartily turne unto him, even at the last hower. But (alas) manie men do flatter and deceive themselves with misunderstanding, or rather misusing of this example.

Psal. 26.

The example of the theefe saved on the crosse discussed.

17 For we must understand (as S. Austen

sten well noteth) that this was but one particular act of Christ, which maketh no generall rule: even as we see, that a temporall prince pardoneth somtime a malefactor, when he is come to the very place of execution: yet were it not for everie malefactor to trust therupon: for that this is but an extraordinarie act of the prince his favour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserved for the manifestation of Christ his power and glory, at that hower upon the crosse. Againe, this act was upon a most rare confession, made by the theef in that instant, when all the world forsooke Christ, and * the Apostles themselves either doubted or lost their faith of his Godhead. Beside all this, the confession of the theefe was at such a time, as he coulde neither be baptized, nor have further time of amendment. And we holde, that at a mans first conversion, there is required nothing else, but to beleeve, and to be baptized. But it shall not be amisse to put to Saint Augustines verie words upon this matter. For thus he writeth.

B.

* The blessed virgine likewise and other godly wome were by: but said nothing (that we read of) in his defence: a plaine breach of the first, fift, sixt & ninth commandements.

18 It is a remedilesse perill, when a man giveth himselfe over so much to vices

Serm. 120. de temp.

vices, as he forgetteth that he must give account thereof to God: and the reason why I am of this opinion, is, for that it is a great punishment of sinne, to have lost the feare and memory of the judgement to come, &c. But (deerely beloved) least the new felicitie of the beleeving theefe on the crosse, do make anie of you too secure and remisse: least peradventure some of you saie in his hart? My guilty conscience shall not troble nor torment me: my naughtie life shall not make me very sad: for that I see even in a moment all sin forgiven unto the theefe: we must cõsider first in that theefe, not only the shortnes of his beliefe, & confession, but his devotion, and the occasion of that time, even when the perfection of the just did * stagger. Secondly shew me the faith of that theefe, in thy selfe, & then promise to thy selfe his felicitie. The divel doth put into thy head this securitie, to the end he may bring thee to perdition. And it is unpossible to number all them which have perished by the shadow of this deceitfull hope. He deceiveth himselfe, and maketh but a jest of his owne damnation, which thinketh that Gods mercie at the last daie shall helpe or relieve him. It is hatefull before God

B.

* The blessed virgin, S. John, and others: as afore: and this staggering must needs be sin.

God when a man uppon confidence of repentance in his olde age, doth ſin the more freely. The happie theeſe whereof wee have ſpoken, happie (I ſaie) not for that he laide ſnares in the waie, but for that he tooke hold of the waie it ſelfe in Chriſt, laieng hands on the praie of life: & after a ſtrange maner, making a boo-tie of his owne death: he (I ſaie) neither did defer the time of his ſalvation wit-tingly, neither did he deceirfully put the remedie of his ſtate in the laſt moment of his life: neither did he deſperately re-ſerve the hope of his redemption unto the hower of his death: neither had hee anie knowledge either of religion, or of Chriſt before that time. For if he had, it may be, he would not have been the laſt amongſt the Apoſtles in number, which was made the former in kingdome.

19 By theſe words of S Auguſtine we are admoniſhed (as you ſee) that this particular fact of Chriſt maketh no ge-neral rule of remiſſion to al men: not for that Chriſt is not alwaies readie to re-ceive the penitent as he promiſeth: but, for that everie man hath not the time or grace to repent, as he ſhoulde at that hower, according as hath beene decla-red before. The generall way that God propo- *The generall waie.*

proposeth to all, is that which S. Paule
2.Cor.11. saith; *Finis secundum opera ipsorum:* The ende of evill men is according to their works. Looke how they live, and so they die. To this effect saith the prophet;
Psal.61. *Once God spake, and I heard these two things from his mouth: power belongeth to God, and mercie unto thee (O Lorde) for that thou wilt render to every man according to his works.* The wise man maketh this plain, saieng;
Eccle.21. *The waie of sinners is paved with stones, and their end is hell, darknes, and punishments.* Finallie, S. Paule maketh this generall and peremptorie conclusion; *Be not deceived: God is not mocked, looke what a man soweth, and that shall he reape. He that soweth in flesh shal reape corruption: he that soweth in spirit, shall reape life everlasting.* In which words
Gal.6. he doth not onely lay downe unto us the generall rule whereto we must trust: but also saith further, that to perswade our selves the cõtrarie therof, were to mock and abuse God, which hath laide downe this law unto us.

That the conversion made at the last day is very doubtfull.

20 Notwithstanding (as I have said) this barreth not the mercy of God from using a privilege to some at the very last cast. But yet miserable is that man which placeth the ankor of his eternall wealth or wo, upon so tickle some a point as this

is.

is. I cal it tickleſome, for that al Diuines, which haue written of this matter, doe ſpeake verie doubtfully of the conuerſion of a man at the laſt ende. And although they do not abſolutely condemn it in all, but do leaue it as uncertaine unto Gods ſecret judgement: yet do they incline to the negatiue part, and do allege fower reaſons, for which that conuerſion is to be doubted, inſufficient for a mans ſalvation.

21 The firſt reaſon is, for that the extreme feare, and paines of death, being (as the philoſopher ſaith) the moſt terrible of all terrible things, do not permit a man ſo to gather his ſpirits and ſenſes, at that time, as is required for the treating of ſo weightie a matter with God, as is our converſion, and ſalvation. And if we ſee often, that a verie good man cannot fixe his minde earneſtly upon heauenly cogitations, at ſuch time as he is troubled with the paſſions of collicke, or other ſharpe diſeaſes: how much leſſe in the anguiſhes of death can a worldlie man doe the ſame, being unacquainted with that exerciſe, and loden with the guilt of manie and great ſins; and cloied with the loue both of his body, & things belonging thereunto? *The firſt reaſon.*

22 The

The second reason.

22 The second reason is, for that the conversion which a man maketh at the last day, is not (for the most part) voluntarie, but upon necessitie, and for feare:

2.Reg.16. such as was the repentance of Semei, who having greevouslie offended king David, in time of his affliction: afterward when he saw him in prosperitie a-

2.Reg.19. gaine, and himselfe in danger of punishment: he came and fell down before him and asked him forgivenes with teares. But yet David wel perceived the matter how it stood: and therefore though hee spared him for that daie, wherein hee woulde not trouble the mirth with exe-

3.Reg.2. cution of justice, yet after he gave order that he should be used according to his deserts.

The third reason.

23 The third reason is, for that the custome of sin, which hath continued all the life long, is seldome remooved upon the instant, being growen into nature it selfe, as it were: For which cause God

Jer.13. saith to evil men by the prophet Jeremy; *If an Ethiopian can change his blacke skin, or a leopard his spots, that are on his backe: then can you also do well, having learned all daies of your life to do evill.*

The fourth reason.

24 The fourth cause, for that the acts of vertue themselves cannot bee of so

ſo great value with God, in that inſtant, as if they had bin done in time of health before. For what great matter is it (for examples ſake) to pardon thine enimies at that time, when thou canſt hurt them no more? To give thy goods awaie, when thou canſt uſe them no more? To abandon thy concubine, when thou canſt keep hir no longer? To leave off to ſin, when ſin muſt leave thee? All theſe things are good and holie, and to bee done by him, which is in that laſt ſtate: but yet they are of no ſuch value, as otherwiſe they would be, by reaſon of this circumſtance of time which I have ſhewed. B.* A fift reaſon might be taken of experience: for that wee ſee oft times that ſuch as repent after that manner, if they recover againe, they are afterwarde as bad as they were before, and ſometimes much woorſe: which (without queſtion) was not true repentance in them.

25 Theſe are reaſons why there is ſuch doubt made of this laſt converſion: not for anie want on Gods part, but on theirs, which are to doe that great act. Marke well (ſaith one againe) what I ſaie: and (it may be) it ſhall bee needfull to expound my meaning more

plainly,

plainly, leſt any man miſtake me. What ſay I then? That a man which repenteth not, but at the end ſhall be damned? I do not ſay ſo. What then? do I ſay he ſhall be ſaved? No, what then doe I ſaie? I ſay I know not; I ſay, I preſume not: I promiſe not, I know not. Wilt thou deliver thy ſelfe foorth of this doubt? Wilt thou eſcape this daungerous and uncertaine point? Repent then whiles thou art whole. For if thou repent while thou art in health, whenſoever the laſt daie ſhall come upon thee, thou art ſafe. And why art thou ſafe? For that thou didſt repent in that time, wherin thou mighteſt have ſinned. But if thou wilt repent then when thou canſt ſinne no longer: thou leaveſt not ſin, but ſin leaveth thee.

26 And heere now would I have the careſull Chriſtian to conſider (with me) but this one cõpariſon that I will make. If thoſe which do ſhewe a kinde of repentance at the laſt daie, do paſſe hence notwithſtanding in ſuch daungerous doubtfulnes: what ſhall we thinke of all thoſe which lack either time or abilitie, or will, or grace to repent at all, at that houre? What ſhall wee ſaie of all thoſe which are cut off before? Which die ſuddenlie? Which are ſtriken ſenſeleſſe

frenticke, as we see manie are? What shall we say of those, which are abandoned by God, and left unto vice, even unto the last breth in their bodie? I have shewed before out of S. Paule, that ordinarilie sinners die according as they live. So it is as it were a privilege for a wicked man, to have his repentance to be begun, when he is to die. And then if his repentance (when it doth come) bee so doubtfull, what a pitifull case are all others in? I meane the more part, which repent not at all: but die as they lived, & are forsaken of God in that extremitie, according as hee promiseth when hee saith; *For that I have called you, and you have refused to come: for that I helde out my hand, & none of you woulde vouchsafe to looke towards me: I will laugh also at your destruction; when anguish and calamitie commeth on you. You shall call upon me, and I will not hear: you shall rise betimes in the morning to see me, but you shall not finde me.* 2. Cor. 12. Prov. 1. Jere. 35.

27 When a worldling doth see that the brightnes of his honour, vain-glorie and worldly pompe is consumed: when the heate of concupiscence, of carnall love, of delicate pleasures is quenched: when the beautifull summer daie of this life is ended, and the boisterous winter night

night of death draweth on: then will hee turne unto GOD; then will hee repent; then will he resolve himselfe, and make his conversion. When he can live no longer; hee will promise any paines: what hearing or studieng of the worde of God you will; what toile or labour in his vocation you will; what praier you will; what fasting you will; what almes deedes you can desire; what austeritie you can imagine: he will promise it (I saie) uppon a condition, that hee might have life againe: uppon condition that the daie might bee prolonged unto him, though if God should graunt him his requeſt (as many times hee doth) hee woulde performe no one point thereof, but be as careleſſe as hee was before. When such shall crie, with sighes & grones as pearsing as a sworde, and yet shal not be heard, what comfort then will they hope for to finde? For whither will they turne themselves in this distres? Unto their worldly wealth, power or riches? Alas they are gone: and the Scripture saith; *Riches shall not profite in the day of revenge.* Will they turne unto their carnall friendes? But what comfort can they give, besides onlie weeping and comfortles moornings?

Pro. 11.

Will

Will they aske helpe of the saints, to praie for them in this instant? Then must they remember what is written; *The saints shall rejoice in glorie, and exultation shall be in their mouthes, and two edged swordes in their hands to take revenge upon nations, and increpations upon people, to binde kings in fetters, and noble men in manacles of iron: to execute uppon them the prescript judgement of God: and this is the glorie of all his saints.* Their onelie refuge then must be unto God, who indeede is the onelie refuge of all: but yet in this case, the prophet saith heere; that *Hee shall not heare them: but rather contemne and laugh at their miserie.* Not that he is contrarie to his promise of receiving a sinner; *At what time soever he repenteth, and turneth from his sin:* But for that this turning at the last daie is not commonly true repentance, and conversion, for the causes before rehearsed. Psal. 149. Pro. 1. Psal. 38.

28 To conclude then this matter of delaie, what wise men are there in the worlde, who reading this, will not feare the deferring of his conversion, though it were but for one daie? Who doth knowe whether this shall bee the last day, or no, that ever God wil call him in? God saith; *I called, and you refused to*

Pro. 1. *come: I helde out my hande, and you would not looke towards me, and therfore will I forsake you in your extremitie.* Hee doth not saie how manie times, or how long hee did call, and holde out his hande. God saith; *I stande at the doore and knocke*: but he saith not how often he doth that, or how manie knocks he giveth. Againe, he said of wicked Jezabell, the feined pro-

Apoc. 2. pheteſſe in the Apocalypſe; *I have given hir time to repent, and ſhee woulde not, and therefore ſhall ſhe periſh*: but he saith not how long this time of repentance in-

Herod. dureth. We read of woonderfull examples heerin. Herod the father had a call given him, and that a lowd one, when John Baptiſt was ſent unto him, and when his hart was ſo farre touched, as he willingly heard him, and ſo followed his counſell in manie things as one E-

Mark. 6. vangeliſt noteth: but yet becauſe hee deferred the matter, and tooke not time, when it was offered: hee was cast off againe, and his laſt doings made

Herod the ſecond. Luk. 11. woorſe than his former. Herod Tetrark the ſonne, had a call alſo when he felt that deſire to ſee Chriſt, and ſome miracle done by him: but, for that he answered not unto the call, it did him no good, but rather much hurt. What a great

knock

knock had Pilate given him at his hart, Pilate.
If he had beene so gracious as to have Luk.23.
opened the door presently when he was Mat.14.
made to understand the innocencie of
Christ: as appeereth by washing his Mat.27.
hands in testimonie thereof, and his wife
also sent him an admonition about the
same? No lesse knocke had king Agrip- Agrippa.
pa at his doore, when he cried out at the
hearing of S. Paul; *O Paul, thou persuadest* Act.28.
me a little to be a Christian. But bicause he
deferred the matter, this motion passed
awaie againe.

29 Twise happy had Pharao been, if Pharao.
he had resolved himselfe presently, up-
on that motion that hee felt, when hee
cried to Moses; *I have sinned, and God is* Exod.9.
just. But by delaie hee became woorse
than ever he was before. S. Luke repor- Acts.24.
teth how Felix the governour of Jewrie Felix.
for the Romans, conferred secretly of-
tentimes with S. Paul, that was prisoner:
and heard of him the faith in Christ:
wherewith he was greatly mooved, es-
pecially at one time, when Paul disputed
of Gods justice, and the day of judge-
ment: whereat Felix trembled: but yet
he deferred this resolution, willing Paul
to depart, and to come againe another
time: and so the matter by delation

came to no effect. How manie men do periſh daily; ſome cut off by death; ſome left by God, and given over to a reprobate ſenſe: which might have founde grace, if they had not deferred their cõverſion, from daie to daie, but had made their reſolution preſently, when they felt God to call within their harts?

The dangers of paſſing the day of our vocation.

30 God is moſt bountiful to knock and call: but yet he bindeth himſelfe to no time or ſpace, but commeth and goeth at his pleaſure: and they which take not their times, when they are offered, are excuſeles before his juſtice, and do not knowe whether ever it ſhall bee offered them againe, or no: for that this thing is onelie in the will and knowledge of God alone, who taketh mercie where it pleaſeth him beſt, and is bound to none. And when the prefixed time of calling is once paſt, wo be unto that partie; for a thouſand worlds will not purchaſe it againe. Chriſt ſheweth woonderfullie the importance of this matter: when entering into Jeruſalem amidſt all his mirth, and glorie of receiving, hee coulde not chooſe but weepe upon that citie, crieng out with teares; *O Jeruſalem, if thou knewe'ſt alſo theſe things which appertaine to thy peace, even in this thy daie: but now theſe things*

Exod. 33.

Rom. 9.

Luk. 21.

things are hidden from thee. As if hee had ſaid; If thou kneweſt (Jeruſalem) as well as I do, what mercie is offered thee even this daie, thou wouldeſt not do as thou doeſt, but wouldſt preſently accept therof: but now this ſecret judgement of my father is hidden from thee, and therfore thou makeſt little account therof, untill thy deſtruction ſhall com ſuddenly upon thee: as ſoone after it did.

31 By this now may be conſidered the great reaſon of the wiſe mans exhortation; *Forſlowe not to turne to God: nor do not defer it from day to day: for his wrath will come upon thee at the ſudden: and in time of revenge it will deſtroie thee.* It may be ſeene alſo upon what great cauſe the Apoſtle exhorteth the Hebrewes ſo vehementlie; *Dum cognominatur hodie:* To accept of grace even whiles that verie daie endured, and not to let paſſe the occaſion offered. Which every man applieng to himſelfe, ſhoulde followe in obeieng the motions of Gods ſpirit within him: and accepting of Gods vocation without delay: conſidering what a greevous ſin it is to reſiſt the holie Ghoſt. Everie man ought (I ſay) whē he feeleth a good motion in his hart, to thinke with himſelfe; Now God knocketh at my doore, Ecclē. 5. Heb. 3. Acts 7. Apoc. 3.

f delay.

if I open presently, hee will enter, and dwell within me. But if I defer it untill to morrow, I know not whether he will knock again or no. Everie man ought to remember still that saieng of the pro-

Psal. 94. pher, touching Gods spirit; *Hodie si vocem ejus audieritis, nolite obdurare corda vestra:* If you hear his voice calling on you to daie, doe not harden your harts, but presently yeeld unto him.

32 Alas (deere brother) what hope of gaine hast thou by this perilous dilation which thou makest? Thine account is increased thereby, as I have shewed; thy debt of amendment is made more grievous; thine enimie more strong; thy self more feeble; thy difficulties of conversion multiplied: what hast thou then to withhold thee one day from resolution? The gaining of a little time in vanitie. But I have prooved to thee before, how this time is not gained but lost, being spent without fruit of godlines, which is indeede the onely true gaine of time. If it seem pleasant to thee for the present; yet remember what the prophet saith;

Godlines the onely gain of time.

Deut. 32. *Juxta est dies perditionis, & adesse festinant tempora:* The day of perdition is at hand, and the times of destruction make haste to com on. Which day being once come,

I marvell what hope thou wilt conceive. Doſt thou thinke to crie *Peccavi*? It ſhal be well trulie if thou canſt do it: but yet thou knoweſt that Pharao did ſo, and gat nothing by it. Doeſt thou intend to make a good teſtament, & to be liberall in almes deedes at that time? This, as the caſe may be, is very commendable: but yet thou muſt remember alſo, that the virgins which filled their lamps, at the verie inſtant, were ſhut out, & utterly rejected by Chriſt. Doeſt thou thinke to weepe & mourn, & to move thy judge with teares at that inſtant? Firſt, this is not in thy hands to do at thy pleaſure: & yet thou muſt conſider alſo, that Eſau failed, though he ſought it with teares, as the Apoſtle well noteth. Doeſt thou meane to have manie good purpoſes, to make great promiſes, and vowes in that diſtreſſe? Call to minde the caſe of Antiochus in his extremities: what promiſes of good deedes, what vowes of vertuous life made he to God, upon condition he might eſcape, and yet prevailed he nothing therby? Al this is ſpoken not to put them in deſpaire, which are now in thoſe laſt calamities, but to diſſuade others from falling into the ſame: aſſuring thee (gentle Reader) that the pro-

Exod. 9.

Matt. 25.

Heb. 12.

2. Mac. 9.

Isai. 55. phet said not without a cause; *Seeke unto God while he may be founde: call upon him*
2. Cor. 6. *while he is neere at hand. Now is the time acceptable, now is the day of salvation,* saith S. Paul. Now is God to be found, and neere at hand to imbrace all them that trulie turne unto him, and make firme resolution of vertuous life heerafter. If we defer this time, wee have no warrant that he will either call us, or receive us heerafter: but rather manie threates to the contrarie, as hath been shewed. Wherefore I will end with this one sentence of
Tract. 33. in Ioan. Saint Austen; that He is both a careles, and a most graceless man, which knowing all this, wil venture notwithstanding the eternitie of his salvation and damnation, upon the doubtfull event of his finall repentance.

CHAP. VI.

Of three other impediments that hinder men from resolution: which are sloth, negligence, and hardnes of hart.

BEsides all impediments, which hitherto have beene named, there are yet divers others to be found: if any man could examine the particular consciences of al such as do not resolve. But these three

three heere mentioned, and to be handled in this Chapter, are so publike and knowen: as I may not passe them over, without discovering the same: for that manie times men are evill affected, and know not their owne diseases: the onely declaration whereof (to such as are desirous of their own health) is sufficient to avoid the danger of the sicknes.

2 First then, the impediment of sloth *Of sloth.* is a great and ordinarie let of resolution to manie men: but especially in idle and delicate people, whose life hath beene in all ease and rest, and therfore do persuade themselves that they can take no paines, nor abide any hardnes, though never so faine they would. Of which S. Paul saith; that *Nice people shall not inherit the kingdome of heaven.* These men will confesse to bee true, as much and more than is said too before: and that they would also gladly put the same in execution, but that they cannot. Their bodies may not beare it: they can take no paines in their severall callings: and in the generall they cannot fast; they cannot watch; they cannot praie. They cannot leave their disports, recreations, and merrie companions: they should die presentlie (as they saie)

1. Cor. 6.

with melancholie, if they did it: yet in their harts they desire (forsooth) that they could do the same: which seeing they cannot, no doubt (saie they) God will accept our good desires. But let them harken a little what the scripture
Pro.21. saith heereof; *Desires do kill the slothfull man* (saith Salomon) *his hands will not fall to any worke: all the daie long he coveteth and desireth: but he that is just, will do, and will not cease. Take the slothfull and unprofitable*
Mat.25. *servant* (saith Christ) *and fling him into utter darknes, where shall be weeping and gnashing of teeth.*
Mat.21. And when he passed by the waie, and found a fig-tree with leaves without fruit, hee gave it presentlie an everlasting curse.

Power effects of sloth. 1 Drowsines. 3 Of this fountaine of sloth do proceede manie effects that hinder the slothful from resolution. And the first is, a certain heavines and sleepy drowsines towarde all goodnes, according as the
Pro.19. scripture saith; *Pigredo mittit soporem:* Sloth doth bring drowsines. For which
Eph.5. Mar.13. Mat.24. and 25. cause S. Paul saith; *Surge qui dormis:* Arise thou that art asleepe. And Christ crieth out so often; *Videte, vigilate:* Look about you, and watch. You shall see manie men in the world, with whom if you talke of a cow, or a calfe, or a fat oxe, of a peece

of

of ground, or the like: they can both heare and talk willingly and freshly: but if you reason with them of their salvation, & their inheritance in the kingdom of heaven, they answer not at all, but wil heare, as if they were in a dreame. Of these men then saith the wise man; *How long wilt thou sleepe, O slothfull fellow? When wilt thou rise out of thy dreame? A little yet wilt thou sleepe: a little longer wilt thou slumber: a little wilt thou close thy hands togither and take rest: and so povertie shall hasten upon thee as a running post, and beggerie as an armed man shall take and possesse thee.* Pro.6.&c.

4 The second effect of sloth is fond feare of paines, and labour, and casting of doubts where none bee, according as the scripture saith; *Pigrum dejcit timor:* Feare discourageth the slothfull man. And the prophet saith of the like; *They shake for feare, where there is no feare.* These men do frame unto themselves strange imaginations of the service of God, and dangerous events, if they should follow the same. One saith; If I should give much, it would without doubt make me a begger. Another saith; If I shoud still imploie my selfe to painfull labour, it would kill me ere long. A third saith; If I shoulde humble my selfe as it required, 4 *Feare.* Pro.19. Psal.52.

quired, everie bodie would tread me under their feete. And yet all this is nothing else but sloth, as the scripture testifieth in these words; *Dicit piger, leo est foris in medio plateārum, occidendus sum:* The slothfull man saith sitting still in his house; There is a lion without, if I should go out of doores to labour, I shoulde certainlie be slaine in the middest of the streets.

5 A third effect of sloth is pusillanimitie and faintnes of hart, wherby the slothfull man is overthrowen, and discouraged by everie little contrarietie or difficultie, which hee findeth in vertue, or which he imagineth to finde therein. Which the wise man * signifieth when he saith; *In lapide luteo lapidatus est piger:* The slothfull man is stoned to death with a stone of dirt: that is, he is overthrowen with a difficultie of no importance. Againe, *De stercore boum lapidatus est piger:* The slothfull man is stoned dead with the doong of oxen, which commonlie is of matter so soft, as it can hurt no man.

6 A fourth effect of sloth is idle lazines: which we see in manie men that will talke and consult of this and that, about their amendment, but will execute

cute nothing. Which is moſt fitlie expreſſed by the holie Ghoſt in theſe words; *Sicut oſtium vertitur in cardine ſuo, ita piger in lectulo ſuo:* As a doore is toſſed in and out upon his hinges, ſo is a ſlothfull man lieng lazily upon his bed. And again; *Vult, & non vult piger:* A ſlothful man will and wil not. That is, he turneth himſelf to and fro in his bed, & between willing and nilling hee doth nothing. And yet further in another place, the ſcripture deſcribeth this lazines, ſaieng; *The ſlothfull man putteth his hands under his girdle, and will not vouchſafe to lift them up to his mouth, for that it is painfull.* Pro. 26. Pro. 13. Pro. 29.

7 All theſe and manie mo are the effects of ſloth: but theſe fower eſpecially have I thought good to touch in this place: for that they let & hinder greatly this reſolution which we talke of, for he that liveth in a ſlumber, and will not heare, or attende to anie thing that is ſaide of the life to come, and beſide this imagineth fearfull matters in the ſame: and thirdly, is throwne downe by everie little blocke that he findeth in the waie: and laſtly is ſo lazie, as he can beare no labor at all: this man (I ſay) is paſt hope to be gained, to any ſuch purpoſe as we ſpeake for.

8 To

Meanes to remoove sloth.

8 To remoove therfore this impediment, this sort of men ought to laie before their eies the labors of Christ, and of his saints, the exhortations they used to other men, to take like paines: the threats made in scripture against them which labour not: the condition of our present warfare, that requireth travell: the crowne prepared for it: and the miserie insuing upon idle & lazie people. And finallie, if they cannot beare the labour of vertuous life, which indeede is accompanied with so many consolations, as it may not rightfully be called a labor: how will they abide the labor and torments of the life to come, which must be both intolerable and everlasting?

2. Thes. 3.

9 S. Paul saith of himselfe and others to the Thessalonians; *We did not eate our bread of free cost, when we were with you, but did worke in labor, and wearines both day and night*: thereby to give you an example of imitation: denouncing further unto you; that *If anie man woulde not worke hee*

Matt. 20.

should not eat. Christ in his parable still reprehended greevously those that stood idle, saieng; *Quid hîc statis tota die otiosi:* Why do you stande heer all the day idle,

Joh. 15.

and dooing nothing? *I am a vine* (saith Christ)

Christ) *and my father is an husbandma[illegible] everie branch that beareth not fruite in m[illegible] my father will cut off, and cast into the fir[illegible]* And in another place; *Cut downe the un[illegible] profitable tree: why doth it stande heer, and [illegible] cupy up the ground for nothing?* And again *The kingdome of heaven is subject to force: and men do gaine it by violence and labor.* For which cause the wise man also saith; *whatsoever thy hand can do in this life, do it instantly: for after it, there is neither time, nor reason, nor wisedome, nor knowledge that we can imploie.* And againe the same wise man saith; *The lazie hand worketh beggerie to it selfe, but the laborsome and valiant hand heapeth up great riches.* And yet further to the same effect; *The slothfull man will not sow in the winter, for that it is cold: and therefore he shall beg in the sommer, and no man shall take pitie of him.*

Eccl. 9.

Pro. 10.

Pro. 20.

10 All this perteineth to shew, how that this life is a time of labor, and not of idlenes, & appointed unto us for the attaining of heaven: it is the market wherin we must buie: the battell wherin we must fight, and obtain our crown: the winter wherein we must sow: the day of labor wherein we must sweate, and get our penie. And he that passeth over lazilie this daie (as the most part of men

do)

must suffer eternall povertie, and
ede in the life to come: as in the first
art of this booke more at large hath
in declared. Wherefore the wise man
or rather the holy ghost by his mouth)
iveth each one of us, a most vehement
dmonitiō & exhortatiō in these words;
Run about: make haste: stir up thy friend: give
no sleepe unto thine eies: let not thine eie lids
slumber: they skip out as a Doe from the hands
of him that helde hir: and as a birde out of the
hands of the fouler. Go unto the emmet (thou
slothfull man) & consider hir doings, & learne
to be wise: she having no guide, teacher, or
captaine, provideth meate for hirselfe in the
sommer & gathereth togither in the harvest,
that which may serve hir to feede upon in the
winter. By which words we are admonished in what order wee ought to behave our selves in this life, and how diligent and carefull we should be in doing of all good works (as S. Paul also teacheth) considering that as the emmet laboreth most earnestlie in the harvest time to lay up for the winter to com: so we shuld for the next world: & that slothfulnes to this effect, is the greatest and most dangerous let that may bee. For as the emmet shoulde die in the winter most certainly for hunger, if she shuld live idlely

Col. 1.
Rom. 12.
Gal. 6.

in

in the sommer: so without all doubt they are to suffer extreme neede and miserie in the world to come, who now for sloth do omit to labour.

11 The second impediment is called by me in the title of this chapter, negligence. But I do understand therby a further matter than commonlie this worde importeth. For I do comprehend under the name of negligence all careleſſe and dissolute people, which take to hart nothing that pertaineth to God or godlines, but onlie attend to worldly affaires, making their salvation, the leaſt part of their cogitations. And under this kinde of negligence, is contained both Epicurisme (as S. Paul noted in some Christians of his daies, who began onely to attend to eate and drinke, & to make their bellies their God, as many of our christians now do) and also a secret kind of Atheisme, or denieng of God: that is, of denieng him in life and behaviour, as S. Paul expoundeth it. For albeit these mē in words do confeſſe God, and profeſſe themselves to be as good Christians as the reſt: yet secretly indeed they do not beleeve God, as their life and dooings do declare. Which thing Eccleſiaſticus discovereth plainly, when he saith; *Væ dissolutis*

Epicurisme or life of Epicures. Phil. 3. Rom. 16. Tit. 1.

dissolutis corde, qui non credunt Deo: Wo be unto the dissolute, and careleſſe in hart, which doe not beleeve God. That is, though they profeſſe that they beleeve and truſt in him: yet by their diſſolute & careles doings, they teſtifie that in their harts they beleeve him not: for that they have neither care nor cogitatiõ of matters pertaining to him.

12 This kind of men are thoſe which the Scripture noteth and deteſteth for plowing with an oxe, and an aſſe togither: for ſowing their ground with mingled ſeed: for wearing apparell of linſie woolſie, that is made of flaxe and wooll togither. Theſe are they of whom Chriſt ſaith in the Revel. *I would thou were either cold or hot. But for that thou art luke warme, and neither cold nor hot: therfore will I begin to vomit thee out of my mouth.* Theſe are they which can accord all religions togither, and take up all controverſies by onely ſaieng, that either they are differences of ſmall importance, or elſe that they appertaine only to learned men to thinke upon, and not unto them. Theſe are they which can apply themſelves to any companie, to any time, to any princes pleaſures, for matters of life to com. Theſe men forbid all talk of ſpirit, religi-

on,

on, or devotion in their presence: onelie they wil have men eate, drink, & be merrie with them: tell newes of the court, & affaires abroad: sing, daunce, laugh, and plaie at cardes: and so passe over this in lesse consideration of God, than the verie heathens did. And hath not the Scripture reason then, in saieng that these men in their harts and works are Atheists? Yes surely. And it may be proved by manie rules of Christ. As for example: this is one rule set down by himselfe; *By their fruits ye shall know them.* For such as the tree is within, such is the fruit which that tree sendeth foorth. Againe, *The mouth speaketh from the abundance of the harts:* and consequently, seeing their talk is nothing but of worldly vanities: it is a signe there is nothing in their hart but that. And then it foloweth also by a third rule; *Where the treasure is, there is the hart.* And so seeing their harts are onely set upon the world: the world is their onely treasure, and not God. And consequently, they prefer that before God, as indeed Atheists do. Luk. 6. Matt. 12. Matt. 6.

13 This impediment reacheth far and wide at this daie, and infinit are the men which are intangled therewith: and the cause thereof especiallie is inordinate *The chiefe cause of Atheisme at this day.*

love

1. Joh. 2. love of the world: which bringeth men to hate God, and to conceive enmitie against him, as the Apostle saith: & therfore no marvel, though indeed they neither beleeve nor delite in him. And of all other men, these are the hardest to bee reclaimed, & brought to any resolution of amendment: for that they are insensible: and besides that do also fly al means whereby they bee cured. For, as there were small hope to be conceived of that patient, which being greevouslie sicke, should neither feele his disease, nor beleeve that he were distépered, nor abide to hear of physick, or physitions, nor accept of any counsel that should be offred, nor admit anie talke or consultration about his curing: so these mẽ are in more dangerous estate than anie other, for that they know not their owne danger: but perswading themselves to bee more wise than their neighbours, do remoove from their cogitations al things, wherby their health might be procured.

A comparison.

The way to cure carelesse men.

14 The onelie waie to do these men good (if there be anie waie at all) is to make them knowe that they are sicke, and in great danger: which in our case may be done best (as it seemeth to me) by giving them to understand, howe far they

they are off, from any one peece of true Christianitie, and consequently from all hope of salvation that may be had therby. God requireth at our hands; that *We shoulde love him, and serve him with all our hart, with all our soule, & with all our strength.* Deut. 5. Mat. 22. Luk. 10. These are the prescript wordes of God, set downe both in the old and new lawe. And how far (I pray thee) are these men off frō this, which imploie not the halfe of their hart, nor the halfe of their soule, nor the halfe of their strength in Gods service, naie nor the least part thereof? God requireth at our handes that wee should make his laws & precepts our studie, & cogitations: that we should thinke on them continually, and meditate upon them both day & night, at home, and abroade, early & late, when we go to bed, & when wee rise in the morning: this is his commandement, & there is no dispensation therin. Deut. 6. and 11. John. 1. But how far are those men from this, which bestowe not the thirde part of their thoughts upon this matter, no not the hundred part, nor scarce once in a yeere do talke thereof? Can these men say they are Christians, or that they beleve in God?

15 Christ making the estimate of things in this life, pronounced this sentence,

tence; *Vnum est necessarium:* One onelie thing is necessary, or of necessitie in this world: meaning the diligent and careful service of God. These men finde many things necessarie beside this one thing, and this, nothing necessarie at all. How farre doe they differ then in judgement from Christ? Christs Apostle saith, that a Christian *Must neither love the world, nor any thing in the world.* These men love nothing els, but that which is of the world. He saith; that *Whosoever is a friend to the world, is an enimy to Christ.* These men are enimies to whosoever is not a friend to the world. How then can these men hold of Christ? Christ saith; *We shoulde praie still.* These men praie never. Christs Apostle saith; that *Covetousnes, uncleannes, or securitie, should not be so much as once named among Christians.* These men have no other talke but such. Finallie the whole course, and canon of scripture runneth that Christians should bee; *Attenti, vigilantes, solliciti, instantes, ferventes, perseverantes sine intermissione:* That is, Attent, vigilant, carefull, instant, fervent, and perseverant without intermission in the service of God. But these men have no one of these pointes, nor any degree of anie one of these points; but everie one the

1. John. 2.

Luk. 18.
Eph. 5.

Luk. 21.
Mat. 24.
Mic. 6.
Rom. 11.
Rom. 12.
Matt. 10.

cleane

cleane contrarie. For they are neither attent to those things which appertaine unto God, nor vigilant, nor solicitous, nor carefull, & much lesse instant & fervent, and least of al perseverant without intermission: for that they never begin. But on the contrarie side, they are careleſſe, negligent, lumpish, remisse, key-cold, perverse, contemning, and despising, yea loathing, and abhorring all matters that appertaine to the mortifieng of themselves, and true service of God. What part have these men then in the lot and portion of Christians, beside onely the bare name which profiteth nothing?

16 And this is sufficient to shew how great and daungerous an impediment this careleſſe, senseleſſe, and supine negligence is, to the resolution whereof we intreat. For if Christ require to the perfection of this resolution, that whosoever once espieth out the treasure hidden in the fielde (that is, the kingdom of heaven, and the right way to com to it) he shoulde presentlie go and sell all that hee hath and buie the field: that is, hee should preferre the pursuite of this kingdom of heaven, before al the commodities of this life, whatsoever, and rather Mat. 13.

ven-

venture them all, than to omit this treasure: If Christ (I saie) require this as hee doth, when will these men ever be brought to this point, which will not give the least part of their goodes to purchase that fielde, nor go foorth of doore to treate the buieng thereof, nor will so much as thinke, or talke of the same, nor allowe of him, which shall offer the means and waies to compasse it?

17 Wherefore, whosoever findeth himselfe in this disease, I woulde counsell him to read some Chapters of the first part of this booke: especiallie the thirde, and fourth, treating of the causes, for which wee were sent into this worlde: as also the fift of the account, which we must yeelde to GOD, of our time heere spent: and hee shall thereby understande (I doubt not) the errour, and danger he standeth in, by this damnable negligence, wherein hee sleepeth, attending onelie to those things which are meere vanities: and for which hee came not into this worlde: and passing over other matters, without care or cogitation, which only are of importance, and to have beene studied, and thought upon by him.

Pag. 39. and 54.

18 The third and last impediment that I purpose to handle in this booke, is a certaine affection, or evill disposition in some men, called by the scriptures, hardnes of hart, or in other wordes, obstinacie of minde: whereby a man is settled in resolution, never to yeelde from the state of sin wherin he liveth whatsoever shall, or may bee saide against the same. And I have reserved this impediment, for the last place in this booke, for that it is the last, and woorst of all other impediments discovered before, containing all the evill in it selfe, that anie of the other before rehearsed have, and adding besides a most wilfull, and malitious resolution of sin, quite contrarie to that resolution, which we so much indevour to induce men unto. *Of hardnes of hart.*

19 This hardnes of hart hath divers degrees in divers men, and in som much more greevous than in others. For some are arrived to that high and chiefe obduration, which I named before: in such sort, as albeit they well knowe that they are amisse; yet for some worldly respect or other, they will not yeeld, nor change their course. Such was the obduration of* Pilate, though hee knewe that hee condemned Christ wrongfully: yet, not *Two degrees of hardnes of hart.* Mat. 27.

* It seemed to bee of weakines, rather, than of such obduration as was in Pharao, or is spoken of heere.

to leese the favour of the Jewes, or incur displeasure with his prince, he proceeded and gave sentence against him. This also was the obduration of Pharao: who, though he saw the miracles of Moses and Aaron, and felt the strong hand of God upon his kingdom: yet not to seeme to bee overcome by such simple people as they were: nor that men shoulde thinke he would be inforced by anie meane to relent, he persevered still in his wilfull wickednes, untill his last and utter destruction came upon him. This hardnes of hart was also in king * Agrippa, and Felix governour of Jurie: who, though in their owne conscience they thought that S. Paule spake truth unto thē: yet, not to hazard their credite in the world, they continued still, and perished in their own vanities. And commonly this obduration is in al * persecutors of vertue, and vertuous men, and especially of those that professe the truth: whom though they see evidently to bee innocent, and to have the word of GOD, and equitie on their side: yet to maintaine their estate, credite and favour in the worlde, they persist without either mercie or release, untill God cut them off in the midst of their malice,

Exod. 6. 7. 8.

Acts. 26. 27. B.

* In these two also it seemeth rather to have beene ignorance, than obduration. But the example is notablie found in the Priests, Scribes, & Pharasies, who ever opposed themselves against the preaching of Christ, and at the length put him to death.

* Persecutors.

lice, and furious cogitations.

20 Others there are who have not this obduration in so high a degree as to persist in wickednes, directlie against their own knowledge: but yet they have it in another sort: for that they are setled in firme purpose to follow the trade, which already they have begun: and wil not understand the dangers thereof: but doe seeke rather meanes to perswade themselves, and quiet their consciences therein: and nothing is so offensive unto them, as to heare anie thing against the same. Of these men holy Job saith; *Dixerunt Deo, Recede à nobis, & scientiam viarum tuarum nolumus.* They say to God, depart from us, we will not have the knowledge of thy waies. And the prophet David yet more expresly; *Their furie is like the furie of serpents, like unto cocatrices, that stop their eares, and will not heare the voice of the inchanter.* By this inchanter he meaneth the holie Ghost, which seeketh by all meanes possible to charme thee from the bewitching wherin they stand, called by the wise man; *Fascinatio nugacitatis:* The bewitching of vanitie. But as the prophet saith; *They will not heare, they turne their backes, and stop their eares, to the ende they may not understand: they put their harts*

A second degree of obduration.

Job. 21.

Psal. 57.

Sap. 4.

Zac. 7.

as an adamant stone, least they shoulde heare Gods law and be converted.

21 The natiō of the Jewes is peculiarly noted to have bin alwaies given to this great sin, as S. Steeven witnesseth, when hee said unto their owne faces; *You stiffnecked Jewes, you have alwaies resisted the holie Ghost*, Meaning therby (as Christ declareth more at large) that they resisted the prophets, & saints of God, in whome the holie Ghost spake unto them from time to time, for amendment of their life: and for that thorow the light of knowledge which they had by hearing of Gods law, they could not in truth, or shew, condemne the things which were saide, or avoide the just reprehensions used towarde them: and yet resolved with themselves, not to obey or change the custome of their proceedings: therfore fell they in fine, to persecute sharplie their reprehendors: wherof the one lie cause was hardnes of hart; *Induruerunt facies suas supra petram, & noluerunt reuerti*, saith God by the mouth of Jeremie. They have hardned their faces above the hardnes of a rocke, and they will not turne to mee. And in another place of the same prophet he complaineth greevously of this perverseness;

The hard harted Jewes. Acts. 7.

Mat. 5. Luk. 11, 13.

Jerem. 5.

Quan

Quare ergo aversus est populus iste Jerusalem, aversione contentiosa? And why then is this people in Jerusalem revolted from me, by so contentious & perverse an alienation, as they will not heare me anie more, &c. And yet againe in another place; *Quare moriemini domus Israel:* Why will you die you house of Israell? Why will you damne your selves? Why are you so obstinate as not to heare: so perverse as not to learne: so cruell to your selves, as you will not know the dangers wherein you live, nor understande the miserie that hangeth over you. Jerem. 8. Ezech. 18.

12. Dost thou not imagine (deere brother) that God useth this kind of speech not onely to the Jewes, but also to many thousand Christians, and perhaps also unto thy selfe many times every day: for that thou refusest his good motions and other meanes sent from him, to drawe thee to his service: thou being resolved not to yeeld thereunto, but to follow thy pursuite, whatsoever persuasions shall come to the contrarie? Alas, how many christians be there, who say to God daily (as they did whom I named before;) *Depart from us, we will not have the knowledge of thy waies?* How many be there which abhor to heare good counsell? Feare and Job. 21.

tremble to reade good bookes? Flie and deteſt the frequentation of godlie company leaſt by ſuch occaſions, they might be touched in conſcience, converted, & ſaved? How manie be there, which ſaie with thoſe moſt miſerable hard harted men wher of the Prophet ſpeaketh; *Percuſſimus fœdus cum morte, & cum inferno fecimus pactum?* We have ſtriken a league with death, and have made a bargaine with hell it ſelfe. Which is as much to ſaie, as if they had ſaid; Trouble us not, moleſt us not with thy perſuaſions, ſpend not thy words and labour in vaine talke unto others who are not yet ſetled: let them take heaven that it will: we for our parts are reſolved: wee are at a point: wee have made a bargaine that muſt bee perfourmed, yea though it bee with hell and death everlaſting.

Isai. 28.

The deſcription of an hard hart. Pſal. 75.

23 It is a woonderfull furie, the obduration of an hard hart: and not without cauſe compared by the prophet (as I ſhewed before) to the wilful furie & rage of ſerpents. And another place of ſcripture deſcribeth it thus; *Durus es, & nervus ferreus cervix tua, & frons tua ærea:* Thou art hard harted, and thy neck is a ſinew of iron, & thy forehead is of braſſe. What can be more vehemently ſpoken

Isai. 48.

to

to expresse the hardnes of this mettall? But yet S. Barnard expresseth it more at large in these words; *Quid ergo cor durum?* And what is then an harde hart? And he answereth immediatly; An hard hart is that which is neither cut by compunction, nor softened by godlines: nor moved with praiers: nor yeeldeth to threatening: nor is any thing holpen but rather hardened, by chastening. An harde hart is that which is ingratefull to Gods benefits: disobedient to his counsels: made cruell by his judgements; dissolute by his allurements: unshamefast to filthines: fearlesse to perils: uncurteous in humane affaires: rechles in matters pertaining to God: forgetful of things past: negligent in things present: improvident for things to come. *Lib. 1. de consid. ad Eug cap. 1.*

24 By this description of S. Barnarde it appeereth, that an hard hart, is almost a desperate & remedilesse disease, where it falleth. For what will you doe (saith this good father) to amend it? If you lay the greevousnes of sinne before him, he is not touched with compunction. If you alledge him all the reasons in the world, why we ought to serve God, and why we ought not to offend and dishonour him: he is not mollified by this, *The explication of S. Barnards words.*

consideration of pietie. If you would request him and beseech him with teares, even on your knees, he is not mooved. If you threaten Gods wrath against him: he yeeldeth nothing thereunto. If God scourge him indeede, he waxeth furious, and becommeth much more hard than before. If God bestow benefits on him: he is ungratefull. If he counsell him for his salvation: he obeieth not. If you tell him of Gods secret, and severe judgements: it driveth him to desperation, and to more crueltie. If you allure him with Gods mercie: it maketh him dissolute. If you tell him of his owne filthines: he blusheth not. If you admonish him of his perils: he feareth not. If he deale in matters towards men: he is proude and uncurteous. If he deale in matters towards God: he is rash, light, and contemptuous. Finally, he forgetteth whatsoever hath passed before him towards other men, either in reward of godlines, or in punishment of sinners. For the time present he neglecteth it, nor maketh anie account of using it to his benefit. And of things to come, either of blisse, or miserie, he is utterly unprovident: nor will esteeme thereof, laie you them never so often, or vehemently before

fore his face. And what way is there then to do this man good?

25 Not without great cause surelie, did the wise man pray so hartily to God; *Animæ irreverenti, & infrenatæ ne tradas me*: Deliver me not over (O Lord) unto a shameless and unrulie soule. That is, unto a hard, and obstinate hart. Wherof he giveth the reason in another place of the same booke; *Cor enim durum habebit malè in novissimo*: For that an hard hart shall bee in an evill case at the last daie. Oh that all hard harted people woulde note this reason of scripture! but Saint Barnard goeth on, and openeth the terror heereof more fully, when he saith; *Nemo duri cordis salutem unquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (juxta prophetam) cor lapideum, & dedit cor carneum.* There was never yet hard harted man saved, except God by his mercy did take awaie his stonie hart, and give him a hart of flesh, according to the prophet. By which words Saint Barnard signifieth, and proveth out of the prophet, that there are two kinds of harts in men, the one a fleshlie hart, which bleedeth if you but pricke it; that is, it falleth to contrition, repentance, and teares, upon never so small a checke for

The danger of an hard hart. Eccle. 23.

Eccle. 3.

Lib. 1. de consid. c. 1. Ezech. 36.

Two kinds of harts in men, with their properties.

ſin. The other is a ſtonie hart, which if you beat and buffet never ſo much with hammers, you may aſſoone breake it in peeces, as either bende it, or make it to bleede. And of theſe two harts in this life dependeth all miſerie, or felicitie for the life to come. For as God when hee would take vengeance of Pharao, had no more greevous waie to doe it, than to ſaie; *Indurabo cor Pharaonis:* I wil harden the hart of Pharao. This is (as S. Auſten expoundeth) I will take awaie my grace, and ſo permit him to harden his owne hart: ſo when he would ſhew mercie to Iſraell, he had no more forcible means to expreſſe the ſame, than to ſaie; *I will take awaie the ſtonie hart out of your fleſh, and give you a fleſhie hart in ſtead thereof.* That is, I will take awaie your hard hard, and give you a ſoft hart that will bee mooved, when it is ſpoken to. And of all other bleſſings and benefits, which God doth beſtowe upon mortall men in this life, this ſoft and tender hart is one of the greateſt: I meane ſuch an hart as is ſoone mooved to repentance: ſoon checked and controlled: ſoon pearced; ſoon made to bleed: ſoon ſtirred to amendment. And on the contrarie part, there can be no greater curſe or male-

Exo. 4. 7. 14. *Aug. l. 1. 18. ſuper Exo. & ſer. 88. de temp.*

Ezec. 36.

diction

diction laide upon a Christian, than to have an hard and obstinate hart, which heapeth everie daie vengeance unto it self, and his master also. S. Paul saith it is cõpared by the apostle unto the ground, which no store of raine can make fruitfull, though it fall never so often upon the same: and therfore he pronounceth therof; *Reproba est, maledictio proxima, cujus consummatio in combustionem*: That is, it is reprobate and next doore to malediction, whose end or consummation must be fire and burning. Heb. 6.

26 Which thing being so, no marvell though the holie scripture do exhort us so carefully from this obduration and hardnes of hart as from the most dangerous & desperate disease, that possibly may fal upon the christian, being indeed (as the Apostle signifieth) the next door to reprobation it selfe. S. Paul therefore crieth; *Nolite contristari, nolite extinguere spiritum Dei*: Do you not make sad, do you not extinguish the spirit of God; by obduration, by resisting and impugning the same. Again; *Non obduretur quis ex vobis fallacia peccati*: Let no man bee harde harted among you through the deceit of sinne. The prophet David also crieth; *Hodie si vocem ejus audieritis, nolite* Heb. 6. Eph. 4. 1. Thes. 5. Heb. 3. Psal. 94.

obdurare

obdurare corda vestra: Even this daie if you heare the voice of God calling you to repentance, see you harden not your harts against him. All which earnest speeches, used by Gods holie spirit, do give us to understand, how carefully we have to flie this most pestilent infection of an hard hart: which almightie God by his mercie give us grace to do, and indue us with a tender hart towards the ful obedience of his divine majestie: such a soft hatt (I saie) as the wise man desired, when he said to God; *Da servo tuo cor docile:* Give unto me thy servant (O Lord) an hart that is docible, and tractable to be instructed: such an hart as God himselfe describeth to bee in all them whom he loveth, saieng; *Ad quem respiciam, nisi ad pauperculum, & contritum corde, & timentem sermones meos?* To whom will I have regard or shew my favor, but unto the poore and humble of hart, unto the contrite spirit, and to such as tremble at my speeches?

3. Reg. 3.

Isai. 66.

27 Behold (deere brother) what an hart God requireth at thy hands? A little poore & humble hart: (for so much importeth the diminutive *Pauperculus*) also a contrite hart for thine offences past: & an hart that trembleth at everie word

word that commeth to thee from God by his ministers. How then wilt thou not fear at so many words, & whole discourses as have bin used before, for thine awakening: for opening thy peril: for stirring thee to amendment? How wilt thou not fear the threats and judgements of this great Lord for thy sinne? How wilt thou dare to proceed any further in his displeasure? How wilt thou defer this resolution any longer? Surely the left part of that which hath bin saide, might suffice to moove a tender hart, an humble, & contrite spirit, to present resolution & earnest amendment of life. But if al togither cannot moove thee to do the same, I can say no more, but that thou hast a very hard hart indeed: which I beseech our heavenlie father to soften for thy salvation, with the pretious hot blood of his onely son, our savior, who was cōtent to shed it for that effect upon the crosse.

28 And thus now having said so much as time permitted mee, concerning the first generall part required at our hands for our salvation: that is concerning resolution, appointed by my * divisiō in the beginning, to be the subject or matter of this first book: I wil end heere: deferring for a time the performance of my pur-

The conclusion of this whole booke.

B

* As may appeere in my preface to the reader.

B. Which was, for that either time or health, or libertie did not permit. Phil. 2.

purpose for the other two bookes * upon the causes, and reasons set downe in an advertisement to the Reader, at the very first entrance into this book: nothing doubting, but if God shall vouchsafe to work in any mans hart by means of this book, or otherwise this first point of resolution, the most hard of al other: then will hee also give meanes to perfect the work begun of himselfe, & will supply by other waies the two principall parts following: that is, both right beginning, & constant perseverance, whereunto my other two bookes promised are appointed. It will not be hard for him that were once reformed, to finde helpers and instructors ynow, the holie Ghost in this case being alwaies at hand: there want not good bookes, and better men (God be glorified for it) in our owne countrie at this daie, which are well able to guide a zelous spirit in the right waie to vertue (and yet as I have promised before) so meane I (by Gods most holie helpe and assistance) to sende thee (gentle Reader) as my time and abilitie will permit, the other two books also: especially if it shall please his divine majestie to comfort me thereunto, with the gaine or good of any one soule, by this which

is alreadie don: that is, if I shal conceive or hope, that anie one soule, so deerelie purchased by the pretious blood of the sonne of God, shal be mooved to resolution by any thing that is heer said: that is, shall be reclaimed from the bondage of sin, and restored to the service of our maker and redeemer: which is the onelie ende of my writing, as his majestie best knoweth.

29 And surely (gentle reader) though I must confesse that much more might be said for this point of resolution, than is heer touched by me, or than any man can well utter in anie competent kind of booke or volume: yet am I of opinion, that either these reasons heere alleged are sufficient, or else nothing will suffice, for the conquering of our obstinacie, & beating downe of our rebellious disobedience in this point. Heere thou maiest see the principall arguments inducing thee to thee service of God, and detestation of vice. Heere thou maiest see the cause and ende why thou wast created: the occasion of thy comming hither: the things required at thy hands in particular: the account that wil be demanded of thee: his goodnes towards thee: his watchfulnes over thee: his desire to win

The effect of that which hath beene said in this booke.

In the first part.

win thee: his reward if thou do wel? his infinite punishment if thou do evill: his callings: his baites: his allurements to save thee. And on the contrarie part, heer are discovered unto thee the vanities and deceits of those impediments; hinderances, or excuses, which any way might let, staie, or discourage thy resolution: the feined difficulties of vertuous life are remooved; the conceited feares of Gods service are taken awaie, the alluring flatteries of worldlie vanities are opened: the foolish presumption of Gods mercie: the danger of delay: the dissimulation of sloth: the desperate perill of careles and stonie harts are declared. What then wilt thou desire more to moove thee? What further argument wilt thou expect to draw thee from vice and wickednes, than all this is?

The second part.

30 If all this stir thee not, what will stir thee (gentle Reader) if when thou hast read this, thou lay downe thy book againe, and walke on thy careleſse life as quietlie as before: what hope (I beseech thee) may there be conceived of thy salvation? Wilt thou go to heaven, living as thou doest? It is impossible. As soone thou maiest drive God out of heaven, as get thither thy selfe in this

this kinde of life. What then? Wilt thou forgo heaven, and yet escape hell too? This is lesse possible, whatsoever the Atheists of this worlde doe perswade thee. Wilt thou defer the matter, and thinke of it heerafter? I have told thee mine opinion heerof before. Thou shalt never have more abilitie to do it than nowe, and (it may bee) never halfe so much again. If thou refuse it now: I may greatly feare, that thou wilt be refused heereafter thy selfe. There is no waie then so good (deere brother) as to do it presentlie whiles it is offered. Breake from that tyrant which deteineth thee in servitude: shake off his chaines: cut asunder his bonds: runne violently to Christ, which standeth ready to imbrace Luk.15. thee, with his armes open on the crosse. Make joifull all the Angels and court of heaven with thy conversion: strike once the stroke with God againe: make a manlie resolution: saie with the olde couragious soldier of Jesus Christ, Saint Jerom; If my father stood weeping on his knees before mee, and my mother hanging on my necke behinde me: and all my brethren, sisters, children, kinsfolks howling on every side to retain me in sinfull life with them: I would fling off

A notable saieng of S. Jerom.

my

my mother to the ground: despise all my kindred: run over my father, and tread him under my feete, thereby to run to Christ when he calleth me.

31 Oh that we had such harts as this servant of God had: such courage, such manhood, such fervent love to our master. Who would lie one daie in such slaverie as wee do? Who would eate husks with the prodigall sonne among swine, seeing hee may returne home, and be so honorably received and intertained by his olde father: and so good cheere, and banquetting: and heare so great melodie, joie, and triumph for his returne? I saie no more heerin (deere brother) than thou art assured of, by the word and promise of Gods own mouth: from which can proceed neither falsehood nor deceit. Returne then, I beseech thee: laie hand fast on his promise, who will not faile: run to him now he calleth whiles thou hast time: and esteeme not all this world worth a straw in respect of this one act: for so shalt thou be a most happie and thrise happie man, and shalt blesse heerafter the hower and moment that ever thou madest this blessed resolution: & I for my part (I trust) shall not be void of some portion of thy felicitie.

Luk. 15.

At

At leastwise I doubt not but thy holie conversion shall treate for me with our common father, who is the God of mercies, for remission of my manie sins, and that I may serve and honour him togither with thee, all the daies of my life: which ought to bee both our petitions: and therefore in both our names, I beseech his divine majestie to grant it to us: for ever and ever,

Amen.

The end of this booke of
RESOLUTION.